

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Who's Who and What's What

Dr. G. H. Crutcher of Tampa, Fla., is recovering from a painful automobile accident.

Rev. W. E. Ferguson, having finished work at the Southern Seminary has been called for half time to the church at Harrisburg.

Dr. S. H. Jones of Brookhaven was elected moderator of Lincoln County Association. Dr. J. A. Taylor preached the sermon.

We hear that First Church, Conway, Ark., has called Dr. Fred. Smith of Greenville. We do not know his purpose or plan.

Did you observe Layman's Day in your church last Sunday? Tell our readers something of what happened.

Prof. Chester Swor is one of the speakers at the B. S. U. Convention meeting in Third Church, St. Louis, Oct. 27-29.

A full page likeness of our Mississippi product, Dr. B. C. Land, now a Florida pastor, adorns the first page of the Baptist Witness.

Dr. W. M. Vines late of Florida becomes associate teacher of Bible at Furman University in South Carolina.

There were 225 additions to First Church, Abilene, Texas, in a meeting in which Pastor Millard Jenkins was assisted by Evangelist Hyman Appleman.

Rev. J. W. Eidson has been called to Kilmichael Church in Montgomery County and will move back to his old home about Dec. 1. He has been pastor of churches in Copiah County.

Pastor S. H. Jones of Brookhaven was the special guest speaker for three addresses this week at Blue Mountain College. He formerly taught in Judson College in Alabama.

"More than twenty-five leading ministers from over the South" are in Richmond, Va., this week participating in the evangelistic campaign being conducted by the Baptist churches.

New York State now provides transportation to Catholic schools. If we are to keep church and state separate in this country we must keep wide awake and be prepared to prevent the Catholics getting their hands in the public treasury.

Ray Koonce, an alumnus of Mississippi College and of the Southwestern Seminary goes to Carbondale, Illinois, as student secretary at S. I. N. U. He was reared at Grenada and has been for some time educational director in Fifth Ave. Church, Knoxville, Tenn.

Dr. G. W. Paschal, for whose good sense and spiritual insight we have the greatest admiration, writing in the Biblical Recorder, does the editor of the Record honor in his reference to him, and in quoting what we said about a Jewish rabbi being on the program of the Baptist World Alliance. Then Dr. Paschal expressed the opinion that there was no more in propriety in having the Jewish rabbi than in having the governor or mayor. As we see it these men were asked to speak not as individuals but as representatives. The governor represented the state. The mayor the city. These we recognize as institutions of which we are a part. But the Jewish rabbi spoke as a representative of Judaism. Judaism and Christianity are irreconcilable. If one is true, the other is not. Judaism denies the divinity of Christ, and all the facts and doctrines on which our faith and hope of salvation are based. There is a distinction with a difference.

Jackson, Miss., October 19, 1939

NEW SERIES
VOLUME XLII. No. 42

The Tenth National Convention of Evangelists (inter-denominational) will be held in Jackson, Miss., for eight days beginning Dec. 31, in the City Auditorium, seating 4,000. Mr. Howard Williams of Hattiesburg is president of the association, which has headquarters at Winona Lake, Indiana.

Already the receipts for State Missions as a result of the "Come Ye Apart Week" are ahead of the receipts last year coming from the W. M. U. week of prayer for State Missions. Send them in. And if anybody who reads this has not made his special offering, send it to Secy. D. A. McCall, Jackson, and say what it is for.

Speaking of typographical errors, we all have 'em. Dr. J. W. Cammack passes this one on. When a new minister in the city addressed a civic club, the enterprising newspaper said next day: "The Rotarians on yesterday listened to an address by the new monster of the First Baptist Church, Rev. O. O. Dietz."

Evangelist Wm. S. Dixon, Dallas, Texas, recently did the preaching and the singing in several West Texas revival meetings. In one of them a fine young man publicly surrendered to become a gospel singer, after fighting the call of the Lord for eleven years. He entered Southwestern Baptist Seminary at Fort Worth, Texas, immediately.

Tillatoba Church recently voted an increase of fifty per cent to the pastor's salary. Gifts to missions were increased about 75 per cent in the past year. Prayer meeting every Thursday night is well attended. The Sunday school and B. T. U. are thoroughly alive. Pastor N. B. Saucier is expectant of increasing interest in every department.

Rev. Robert L. Carlile, Jr., preached in our meeting in McCall's Church. He brought great scriptural messages. We had good attendance and interest. There were three conversions and one addition by letter. Brother Carlile is a third year student in the Baptist Bible Institute and is pastor of churches in Copiah and Lincoln Counties. —Elton Barlow, Pastor.

Righteousness exalteth a nation, but sin is a reproach to any people. The merchants of Jackson found their business badly affected by the liquor business across Pearl River. Business men in Texas found betting on horse races seriously injured their business. The Arkansas Chamber of Commerce found that pari-mutual betting on horse races took money away from legitimate business. Retail merchants said their business dropped off markedly during the racing season.

The war in Europe has set many to studying the prophecies in the Bible. And that is good. But let us not be premature or too sure in our interpretations. This is not the first time there have been "wars and rumors of wars." And it is not the first time that it seemed we were approaching the end of the world. Jesus is coming, and his coming will bring to an end this present world order. It is our first business to be ready for his coming. We should be looking for the day of the Lord. The time of the end has several times seemed near, and the date has been actually given by some. It is safer to interpret prophecy after it has been fulfilled. To be too sure about times and seasons may bring discredit on the Bible, if things don't turn out as we had predicted. It will certainly discredit the man who mistakes the times and seasons. Every preacher ought to preach on the second coming of Christ. No preacher knows when he is coming.

"Why My Church Sends Our Baptist Paper to Every Family," first, "Because a Baptist paper can and does propagate truths that no other paper on earth can propagate." Second, "Because a good Baptist paper stands for and sets forward every interest worthy of support," and third, "Because any religious journal can and does say things in the interest of the social and moral betterment of the country, that no secular paper would dare to print." —D. M. Gardner, First Church, St. Petersburg, Fla.

Pastor U. K. Perego, a student in the Baptist Bible Institute, writes that Pine Grove Church in Pearl River County has in four years gone from a fourth time church to full time. They have a budget, a new educational annex with twelve Sunday school rooms. They plan to put the Baptist Record into every home, and to build a parsonage. How did they do it? They have about 75 members who give a tithe of their incomes, both in money and produce. The church has a tithing storehouse into which the produce is brought to be disposed of with the proceeds going to the Lord's work. And remember this is a country church. They recently took good care of the association meeting with them.

At Pearl River Association recently Pastor O. P. Estes of Picayune was elected moderator, U. K. Perego vice-moderator, and John Rester clerk. There were about 300 present. Dr. Estes preached the sermon. Dr. W. E. Holcomb of Woman's College spoke in the evening, attended by the college quartet. Brother S. P. Powell preached a great sermon on "The Doctrine of Grace." The church furnished good entertainment. A delightful feature of the association was a joint social gathering of the County Brotherhood and W. M. U. N. Stewart is president of the Brotherhood with seven organizations. Mrs. Jerry Stewart is president of the associational W. M. U. The ladies were guests of the men. Strong resolutions were passed condemning the liquor business. The churches made the best reports for many years. It is evident that soul winning and tithing have been emphasized by pastors in the churches.

It was the editor's first opportunity to attend Greene County Association, and it was good to see so large a proportion of men in the congregation, coming from eighteen churches. The church house at McLain in which the meetings were held has a fine auditorium and good equipment. The Sunday school rooms being in the sub-story. Pastor J. H. Cothen and his people took good care of the messengers for a two day session. Rev. M. E. Haddon is moderator and Mr. Joe Walley clerk, being elected at the close of last year's session. Visitors were handsomely treated. The editor preached the sermon as per request of last year. Rev. Paul Ball, recently licensed to preach, led the singing. Pastor Cothen led the opening devotional. Rev. J. W. Fagan presented the 5,000 Club plan. After dinner, well served in the basement, Rev. W. W. Grafton sang two solos by request. Brother Stewart led the devotional. Brother J. I. Hill had charge of the mission program and after the reports were read gave the editor opportunity for remarks. Mrs. Backstrom read the report on W. M. U. The editor having to drive 140 miles before supper, missed much of the meeting. We have seldom seen people give more eager attention to the subjects discussed, and we are hoping to get another opportunity to attend Green County Association.

Sparks and Splinters

Van Winkle Church has four new classes in the Sunday school and recently spent \$75.00 for new seats, and look to the new year with great hope.

An exchange says of news items sent in: "If the report is exaggerated, remember we print it as we receive it." That seems to remind us of something.

First Church, Oklahoma City, recently counted 2,442 at Sunday school. Know any bigger? Luther Holcomb, our Southwide S. S. Board Secretary, used to be pastor there.

There are 16 counties in Mississippi which have no federal liquor licenses. The number of these federal licenses has been greatly reduced by many counties voting out beer.

Dr. Jno. D. Freeman who recently resigned as Secretary of Missions in Tennessee has been induced to continue this work. He has done the work well, and the brethren rejoice to have him continue.

The Baptist Messenger of Oklahoma for Oct. 5 was an anniversary number, celebrating the semicentennial of the First Baptist Church in Oklahoma City. There was a good history of the church by Editor E. C. Routh. Well done!

Baptist churches of Jackson County Association have about completed the raising by note and cash the amount asked for Woman's College Endowment. The amount is not large—\$1,000.00, but we are as yet a small association.—J. F. Brock.

R. L. Powell, an alumnus of Mississippi College in the six years of his pastorate in Tacoma, Washington, has seen 25 of his young people dedicate their lives to Christian service. At present there are eight of them attending Baptist schools in Texas.

Editor William Allen White, when other editors were lauding the achievements of a great captain of industry just passed away, wrote an article about him in which he described him as a hog. He said what probably all the rest knew to be true. But not many folks have the courage to do it.

We have just had the pleasure of having brother W. L. Meadows with us at First Church, Moss Point for an eight day revival meeting. Our people enjoyed his able preaching and the fellowship of his fine personality. The church was greatly revived and new members were added by letter and baptism.—J. F. Brock.

The Baptist Standard has been compelled by limitation of space to decline publication of resolutions in memory of those who die. This is one of the religious paper's problems. If there were no limitation in this matter, the papers would be taken up with obituaries. Our policy is to print 100 words free and charge one cent a word for all beyond that.

Jackson County Association met with Kreole Church Oct. 5th. All 13 churches were represented. Brother E. C. Williams contributed largely to the success of the program. Brother M. A. Davis preached the annual sermon. It was a good one. The usual reports were read and discussed with much interest. Reports showed increases in finances and membership. We meet for one day only, but we hold all day meetings every fifth Sunday. This enables us to more fully consider all our work and helps to maintain a fine spirit of cooperation.—J. F. Brock, Moderator.

We are told that the liquor people already have a bill drawn to present to the legislature in Jackson providing for licensing the sale of liquor in Mississippi. It is drawn along the line of the one with which they fooled the legislature in Alabama. They will come in the name of charity for old age. After the people of Alabama had turned down by referendum vote the proposal to license the sale of liquor the legislature voted in favor of it. These people are absolutely unscrupulous and will resort to any subterfuge to outrage morals and deceive the people.

Going from Winnfield, La. to Quincy, Florida, Dr. B. C. Land has had a gracious reception. The outlook is most promising. There are 7,000 people in the city. Dr. W. M. Vines was pastor there for 10 years.

The growth in the work of the Southern Baptist Sunday School Board is indicated by the fact that the Board has determined to erect a \$200,000 building adjoining the present property in Nashville.

Judge W. Joe Pack recently delivered a charge to the Jones County grand jury, instructing them specially to look after the illegal sale of liquor, and the gambling at the fair. We hope he got a grand jury made of the same stuff he is made of.

Galilee Baptist Church, Denver, of which Joshua Gravett has been pastor for more than a generation has the largest Sunday school in its history and gives more to missions than to its own local expenses.

The Soviet government claims that there are no priests in Russia where there were 295,000 twenty years ago. We suspect that the government doesn't know everything, and maybe doesn't tell the truth every time it speaks.

In Mississippi there was an increase of nearly one-third in the number of baptisms in 1938 over the previous year. Whenever we set ourselves to saving souls the Lord's blessing is on us. Whenever we cry, "Awake, O Arm of the Lord," we will soon hear the command "Awake O Zion."

We had a fine day at Red Hill in Perry County Sunday, Oct. 8th. A fine Sunday school. Much interest in all phases of our work. Arranged for our baptism services two weeks hence. Ordained two deacons. Elected all our Sunday school officers for the coming year. Making our plans for E F Plan for the Baptist Record. We covet your interest and prayers.—Luther K. Turner.

The fight for and against union of the Episcopal Church and the Presbyterian Church in this country goes on. And it is a good live fight. Those who are opposing it do so on the grounds that to unite is to disavow much that they have believed in the past and to use words which have a meaning as slippery as an eel, having one sense to one side and another to the other, or no sense at all. There may be union between some Episcopalians and some Presbyterians, but an effort to unite the two churches will result in having at least three churches where there are now two.

Again the Minister (Baptist News Magazine) says of the Northern Baptist vote on the World Council of Churches: Some three hundred conventioners murmur "Aye", on a vote to adopt a report, and lo, a million and a half northern Baptists are "integrated" with the World Council of Churches, part of a "united Protestantism", that is to tell industry and governments what's what and where to head in. And the meek black frock coat and bow tie of John Q. Baptist will

no doubt be posed among the various ecclesiastical albs and chasubles and bands and birettas of a dozen different infallible bishops, metropolitans, eminences and popes, on the front pages of religious periodicals. It would have been so much better to wait outside than inside this new building, which some think may be a jail and others fear is so unsafe that it may soon collapse.

The Watchman-Examiner gives this from Sam Jones' experiences: After his conversion Mr. Jones was preaching in the town where he had lived a godless life. "An old colonel—a clever old man—sat in the congregation. He was wicked and godless. He was an old citizen of my town. I was a boy there, grew up there. I preached to the people, 'Repent and come to God.' Well, when I walked out of church that day this old gray-headed man was standing at the gate of the yard in front of the church, and he took my hand, and the big tears ran down his eyes. Said he, 'Are you the same wicked, daring, godless, drunken boy that used to curse Cartersville so?' Said I, 'I am the very one.' 'Well,' said he, 'no matter what my doubts have been about the power of God to save a sinner, I yield them now, and pray God Almighty to save me just as he saved you.' Demonstration? I don't reckon there is a man or woman or child in Cartersville that doubts there is power in Christianity to save a sinner, not one."

Rev. H. L. Carter, formerly pastor of Central Church, McComb, has accepted a call to the church at Dickson, Tenn.

Between associations the editor was well taken care of over night by Rev. John I. Hill and his wife at State Line. Their home is one of Christian hospitality. We knew brother Hill when he was a student at Mississippi College and rejoice that the Lord is blessing his labors in that part of the state.

Many Mississippi Baptists have never had the privilege of seeing the Southern Baptist Hospital; and for them the hospital has prepared a book of views, a copy of which will be sent free to anyone who requests it. Address, Southern Baptist Hospital, New Orleans, Louisiana.—Louis J. Bristow, Superintendent.

Pastor D. W. Moulder will have Rev. S. V. Gullet with him in a meeting at Lorena beginning Oct. 22; and Evangelist M. E. Perry at Oak Grove in a ten days meeting beginning Oct. 29. On the first Sunday in November Bro. Moulder will be with Pastor William Gill in a meeting at Oak Grove, La.

Wayne County Association met at State Line in the southeastern corner of the association. Pastor W. A. Green was re-elected moderator over his protest, and brother Sam Cockran clerk and treasurer. The editor conducted the opening devotional. There are 23 churches and one new one was admitted. The mission reports were given first consideration: State Missions by brother J. T. Collins; and Foreign Missions by brother G. N. Robertson. Besides these brethren, the editor, and brother Turner and brother Green spoke. Pastor J. I. Hill of State Line preached a good sermon on "Ready With A Reason." Miss Verna Gwin reported on the Orphanage announcement of the Thanksgiving car was made. Rev. J. W. Fagan spoke on the 5,000 Club. A good dinner was served in the school cafeteria. The editor was given a good opportunity to speak on the Record. He was well supported by the moderator, who said the Record is a necessity in his church. There are four or five churches in this county where the Record goes into every home. Brother J. B. Cook reported on Sunday schools; Dr. Barkley on B. T. U.; Mrs. W. A. Green on W. M. U.; Brother Palmer on Hospitals; W. E. Irby on the Brotherhood; W. A. Green on Christian Education; Brother Frank Gray on Nominations. The association spent a busy day and closed in time for everybody to get home before night.

Everybody who studies the subject through knows well that there can be no such thing permanently as an association or convention of Baptists without a cooperative program. A single Christian or a single church might presumably exist without a program, though its work would be confused and less efficient. But when two people or two churches undertake a task together, a program is a necessity. It might have been that in the long ago a district association could be content with simply having an annual meeting for Christian fellowship in a limited way. They could hear preaching, and talk over their faith and experiences, and enjoy themselves for a season. But we know now that associations and conventions are for what Paul calls "fellowship in the furtherance of the gospel." It is to agree on what we want to do and the way we want to do it. Maybe it would be better to say, agree on what God wants us to do and the way in which he wants us to do it. This is just another name for a cooperative program. This program gives us something to do and points the way to doing it. This program becomes a part of the program of every church which helps to form the association or convention. The church agrees to undertake it and to try to do its part. Thus we cooperate. There are certain lines of work undertaken, and a certain amount of money necessary to the doing of it. This cooperative program binds our churches together. It is the frame work of all our missionary, educational and benevolent efforts. It is an absolute necessity to the permanence of our work. Special designated gifts are permissible, but the cooperative budget is a necessity.

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THE SAMPLE CONVERSION

W. C. Taylor

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Let us keep our Gospel clear, crystal clear, Calvary clear. At Calvary, indeed, the Saviour made it very clear. He did not clarify it by argument or theorizing. He gave a demonstration of conversion, a sample of salvation. You can examine it for yourself and be persuaded. All who will can then "come and buy without money and without price."

In our large hotels we often see sample rooms and glance in at what some commercial traveler has to offer his prospective customers. At Calvary you have samples of all brands of our human kind; and Jesus sets forth there a sample conversion—that of the thief on the cross. In that clarity you can see what belongs to conversion and, just as clearly, what doesn't.

Repentance certainly belongs to it. Was ever a human mind so transformed in all its outlook? Did ever a man's inner attitudes go into reverse so utterly, so contrary to all expectation? What confession of guilt and just condemnation! What contrition over wrong! What fear of God! And the resultant repentance is followed by such a living, glad faith. It breaks through all the maudlin buffoonery which hate poured on the divine Victim, acclaims Him as King in the Kingdom of hope, and as his hope forever in all the divine remembrance. After having "cast the same reproach upon Him" — that He was a pseudo-Christ, a clown-king, a spurious chosen, a bastard Son of God—this one who had offered to believe, if Jesus would come down from the Cross, does believe. And the dying Saviour demonstrates even there, to all time and history, a great sample of salvation.

Never be so false to the Gospel as to suppose there was anything exceptional in that experience of grace. Of all places to display false sample of one's wares, Calvary is the worst. Men's eyes will always be looking there, even as the bitten, dying Israelites looked in hope to the brazen serpent that was lifted up in the desert. Will Jesus fool them? Will He save a man in such an exceptional fashion that something He is going to demand in ordinary circumstances is left out? You expect a sample to be like what you ask for yourself in the line of commodities of the same pattern. Is Jesus less to be trusted than a commercial traveler?

Jesus can be trusted. All conversions are true to His sample. "Repent ye and believe the Gospel" was the first pattern. This man repents, believes with glad heart, confesses with his mouth the Saviour—spontaneously does so, in the face of all deniers, in voluntary devotion and love.

There are no exceptional terms of salvation—at Calvary or anywhere else. This was not an accident or an emergency to be dealt with in a peculiar fashion. It is the normal experience of conversion when a sinner, conscious of his sins, faces the Saviour and has it out with Him till the issue is repentance, faith and salvation. You moderns who believe in planning may rest assured that Calvary was planned. All through the ministry of Jesus, Calvary was His coming "hour," His bitter impending "day," His "lifting up" to be the magnet of men's sinful souls, His destined giving of Himself as a "ransom" for many, the enactment of the "New Covenant in His blood." We hear the saints pray in holy concert through the revealing Spirit, in Jerusalem: "Of a truth, in this city, against thy holy servant Jesus whom thou didst anoint, both Herod and Pontius Pilate with the Gentiles and the peoples of Israel, were gathered together to do whatsoever thy hand and thy counsel foreordained to come to pass." Be not faithless, dear friend, but believing. Jesus, from old eternity, planned this demonstration case of salvation. Nothing is lacking and there are no extras in it. It is heaven's eternally planned sample conversion.

Let every witness to the Saviour make his Gospel Calvary-clear. No sacrament is in or of the Gospel. No church is a part of the way of pardon and salvation. No priest but Jesus. No

altar but the Cross. No rites, ceremonies, confessional of any man, penance, human merit. No supper or superstitious mass, no baptism, no externals of any kind. Conversion is inner, spiritual, vital; and its constituent elements are the repentance and the faith which God accepts and moulds within us into an experience of grace. The mad world has gone aworthing, even in its ecumenical missionary councils, so-called, after the false gospel and false grace of sacraments. There is no sample of such salvation on the horizon of Calvary. Ecclesiastical or episcopal grace does not save, teach or moralize. It is withered with the Devil's importance, to start in with. Repudiate it every where. Hate it for the evil thing it is. Make no pact with ecumenical aliens to the Gospel of God such as Greek "Orthodox" and "Anglo-Catholics."

Take the word of Jesus on the Cross. There is no purgatory, so there is no need of masses to get you out of a place that does not exist. The dying believer goes home with Jesus and shares at once the hospitality of "Paradise," His garden of joy. Calvary placarded that forever. Let it shine in your Gospel, Calvary-clear, as by red neon lights on the highway of life.

Do you hesitate? Look at this crucified witness on Calvary. He took the unpopular side. He believed, in the hour when faith seemed most unreasonable. He wove for himself a Gospel out of sneers and taunts that filled the air. Raucous voices gave, with hate and vengeance, his only chance at a Gospel and salvation. "He saved others—the Christ—Son of God—King—Kingdom—believe on Him." His blasphemy stops. He hesitates, wonders. "Why, this is our Messiah," he says to himself. "This is the stone the builders reject. I am seeing their rejection but I will not take part in it. Though I be the only believer among men I will, I do believe. Jesus, remember me, when thou comest into Thy Kingdom." If he could be such a brave, decided believer, so true and valiant a witness, we dare not be less so in the clear light of a Calvary that has been consummated once for all, of a New Testament whose chief end is to clarify and magnify the Cross as the focal hour and act of history and redemption? Jesus left us without excuse. The Gospel was clear. By the side of His Cross he set up a laboratory of life and salvation and showed us in life-large setting a demonstration of salvation. It is the typical conversion which displayed for all time what is included and what is excluded when a sinner comes to Jesus and is saved. Keep it clear, Calvary-clear.

Temporary address:
2837 Frankfort Ave., Louisville, Ky.

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HELP! MISSIONS! HELP!

President W. W. Hamilton

Baptist Bible Institute, New Orleans, La.

Missionary journeys under the leadership of Dr. John W. Shepard are being made into inviting nearby mission fields by Baptist Bible Institute students each week-end. The new all-steel bus is making these journeys possible. Thrilling experiences are reported each Wednesday at the Report Hour of conversions, and of surprising responses from new communities, and of opportunities for permanent organizations.

Money must come, and will come, to aid us in the expenses for these journeys, and for enabling workers to continue the services in these needy and responsive fields. Will you help?

Capable and experienced and eager and consecrated preachers and singers and other workers are here at the Institute. They speak the languages. They love lost souls. They are willing to go into these fields white unto the harvest. How we do need your help!

We are praying for the necessary means to pay expenses. Pray with us and help us. Send any gift, large or small, to the Baptist Bible Institute. You will be promoting city and state and home and foreign missions.

—BR—

Dr. J. W. Storer is helping Pastor J. L. Sullivan in a meeting in Ripley, Tenn. These brethren will be remembered as former Mississippians.

DR. TRUETT ON THE ROMAN CATHOLIC CHURCH

Biblical Recorder, Aug. 16, 1939

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What the Roman Catholic Church is today has probably never been set forth more clearly and fairly than was expressed by Dr. George Truett in his presidential address at Atlanta. Over against Catholic faith he sets forth the cardinal principles of Baptists. "For Baptists the New Testament is the law of Christianity, and whatever is not found in this law can not be bound on the consciences of men. The Roman Catholic message is sacerdotal, sacramental, and ecclesiastical. The Baptist message is non-sacerdotal, non-sacramental, and non-ecclesiastical. Baptists are in conscience compelled to reject and oppose a sacerdotalism that puts a priest between a soul and God, and a sacramentalism which makes external ordinances in themselves a vehicle of grace, and ecclesiasticalism which puts a church between a sinner and salvation. We are, in all kindly candor, compelled to say that the Catholic doctrines of baptismal regeneration and transubstantiation are to the Baptist mind fundamentally subversive of the spiritual realities of the gospel of Christ. Likewise the Catholic Church with all its cumbersome machinery claims to exercise the power of the keys of the Kingdom of heaven and to control the channels of God's grace for man. Still further, must Baptists say kindly, but frankly that they find no authority in the New Testament for one man as an infallible head of the church.

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AND THE PASTOR PRAYED

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In an old ante-bellum South Mississippi town the pastor of the Baptist people and his friend went to the home of a noble Christian lady to talk with a Jewess about her soul's salvation. People said the Jewess was crazy, but she was lost, and she knew it! She cried to the pastor, "Yes! I'm lost! I know I'm lost! I feel myself burning in hell right now!" After reading God's Word and praying the pastor and his friend talked with her about Jesus. Her reaction was: "How long have you been a Christian?" "Have you always been a Christian?" "What do you have to do to become a Christian?" The pastor earnestly and patiently told her his experience, the friend told his, and then carefully presented the plan of salvation. She would not commit herself to Jesus. The pastor and his friend promised each other to pray for her every day. Thirteen months after that first meeting the pastor, his friend, and the Jewess met in the same Christian's home. It was a different story this time. After Bible reading, and prayer, the Jewess when asked how she felt about Jesus now, and if she would accept Him, said: "Yes, I believe he is the Messiah! I believe He can save my soul! Yes! I accept Him as my Saviour! Thank God!" A Christian home. A friend. And the pastor prayed.

—BR—

C. D. Daniel died at the age of 82, on Sept. 12 in Waco, Texas. He was in his early years a missionary to Brazil, and never lost his missionary passion. He worked for our Foreign Mission Board for a good many years.

"Minister" has this to say about the vote of the Northern Baptist Convention to join the World Council of Churches: The action was wrapped up in a motion to adopt a report, in which joining the Council was only one of a number of items. In every Convention there are dozens of reports, which are adopted as a matter of routine. The issue was not clarified by general debate. It was carried by a bare majority of those voting. Scores did not realize that the motion to adopt the report was in fact a motion to join the Council. Technically it is true to say that the Convention voted to join. It is not charged that there was a violation of the rules. No one is accused of trickery. But there has been some adroit maneuvering, and the way the thing was done surely was unwise. It was in fact a snap vote. And to say that "everybody seemed happy about the whole thing"—that calls for the slight lifting of an eyebrow.

EDITORIALS

FOR TIMES LIKE THIS

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Some years ago a gentleman and his wife told us of the cyclone that struck the town of Braxton, Miss. They heard the roar of the approaching storm like that of many freight trains on the railroad. They stepped quickly from the living room to the front gallery of the home just in time to see the swirling, lightening-filled storm strike their home. It lifted the walls from around them and the roof from above them and rending them to splinters scattered them in the trail of the wind for miles away. There was no time to think or to move. And when the storm had passed they found themselves standing on the floor of their home, without walls or roof, but themselves untouched, unmoved in body and unhurt. Everything was gone but themselves and what was under their feet. But they were absolutely uninjured.

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof." Ps. 46:1-3.

David had probably seen storms, and may have been endangered by them. But his words here are a picture not of physical disturbances, but of national and world conditions, which seemed to threaten the foundation and the security of all things. There have been many times in history when everything seemed to be going to pieces. The kingdom of which David was head came into being amidst the crumbling of nations all around them. And the same nation disappeared as a nation amid the crash of world forces a few centuries later. We today talk of the threatened destruction of civilization and the danger is very real and imminent. People's minds are of necessity greatly disturbed. War threatens and nations are already disappearing from the map of the world.

What shall we do in a time like this? We can do like David did, find our refuge in God. If we do this it may be worth all the cost. He says, There is a river the streams whereof make glad to the city of God; the holy place of the tabernacles of the Most High. Amid all that perishes there is something that abides. Amid all the destruction and devastation, there is a river whose streams keep the soul of the believer refreshed. One of the prophets speaks of being like a watered garden in the midst of a desert waste. "God is in the midst of her; she shall not be moved. God will help her." The King's peace is still on the souls of them that take refuge in Him. "The nations raged, the kingdoms were moved. He uttered his voice, the earth melted. Jehovah of hosts is with us; the God of Jacob is our refuge."

If you will read that forty-sixth Psalm through you will find it in three parts. The first three verses describe the dissolution of nations. The next four verses picture our refuge in God while the storm is on. The concluding four verses describe the coming out to see the wreck of a world. Come behold the works of Jehovah, what desolations he hath made in the earth. After the disturbances are over, we see how God makes wars to cease. You see the desolation when peace has come. "He maketh wars to cease." He burneth the chariots in the fire.

Take your place in the midst of it now, take your time and look around. You can think now as you could not while the destruction was in progress. "Be still and know that I am God." Stand long enough, be quiet long enough to think it through. The passions of men have burnt themselves out. The fury of nations has finished its work of destruction. There's time now to think it over. And if you can think at all, or see at all, you will see God. He alone may survive the wreckage. He says, "I will be exalted in the earth." It may be that all that we value will

have to go before we will be willing or able to think straight. But there will be some who will be able to say through it all and after it is all over, "Jehovah of hosts is with us; the God of Jacob is our refuge."

BR

AUTHOR AND FINISHER OF FAITH

—o—

Here is another one of the scripture phrases which has suffered somewhat at the hands of the translators. The old version says, "Looking unto Jesus the author and finisher of our faith." The American Revision says, "Looking unto Jesus the author and perfecter of our faith." It is not an easy passage to translate, nor to interpret, but the lingering over it and effort to understand it will do us all the more good.

To begin with, there is no word for "our," and so it is not "our faith." It is true that the definite article in the New Testament Greek is sometimes equivalent to the possessive pronoun; but that is true only where it is so apparent that there can be no mistaking it. If we translate it literally, as seems right to do in this case, Jesus is here spoken of as the beginner and finisher of the faith. "The faith" in the New Testament is sometimes used to indicate the whole of the revelation which God gives us in the gospel. And it could be so here, meaning that Jesus is the original author and the final consummation of the revelation of God. But we do not so understand it here.

The definite article in Greek as in English is like an index finger pointing to something about which we have been talking. Suppose you have been talking about some particular horse. Then you point your finger and say "the horse is fifteen hands high." The definite article points to the specific object about which you have been talking.

In this case, in the eleventh chapter of Hebrews the writer has been talking all along about faith, the genuine article, the sort that lasts, that holds on. Specially is this true throughout the eleventh chapter, beginning, "now faith is the assurance etc." He illustrates faith by the example of a long list of heroes whose names and records are given in that chapter. He does not change the subject in the twelfth chapter. He still talks about faith. And as he had used Abraham and Moses and others in the eleventh chapter, as examples of faith, so in the twelfth chapter he uses Jesus as an example of "the faith" about which he has been talking. He puts him ahead of all the rest as an example. He calls him "the author and finisher of the faith."

Now what is meant by this author and finisher (or perfecter) of the faith? Our concern here is first of all with "the finisher." To understand this requires that we keep in mind the whole of the epistle to the Hebrews and the conditions which caused its writing. It is to Jewish Christians who had been persecuted for their faith in Jesus, and had also been assailed by argument to get them to abandon their faith and return to the faith and practice of the Jews. They were in deadly peril of losing everything. And this epistle is a mighty, moving, convincing appeal to them to continue in the faith of Christ. This is the burden of the whole epistle. Argument after argument, like the successive waves of the sea have been used to get them to hold fast the beginning of their confidence firm unto the end.

As he comes to the close of the epistle, after calling by name the cloud of witnesses of the past, he calls on them to "look away unto Jesus, the one who not only began and took the lead in the matter of faith, but one who held on to the last, the finisher." It is well to make a good beginning but nothing will do any good unless you finish. Jesus went to the end. He endured, he staid in, he was steadfast, he continued. Like Paul He finished the race. He was not a quitter. Death did not deter him. The cross did not frighten nor swerve him. He set his face to go to Jerusalem and he went. He knew what the end would be, and he kept right on. It is said that "for the joy that was set before him, he endured the cross despising the shame, and is set down

at the right hand of the throne of God." He looked beyond the suffering to the victory and the joy. He finished his course. "He said it is finished and he bowed his head and gave up the ghost." And bear in mind the word "finished" here has the same root as that in the twelfth chapter of Hebrews.

The appeal in this twelfth chapter is the same as that which runs through the whole epistle; it is wax not weary, fainting in your souls. Endure, endure, endure is the refrain of the whole epistle; stay in to the end. And in the end you may be able like Paul to say, "I have finished my course."

BR
W. A. McCOMB, D.D.

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There passed away on last Saturday one of the finest spirits and most useful men among our Mississippi ministers. William A. McComb was born seventy-eight years ago in the southern part of the state, among the tall pines which were its glory. He was converted in his young manhood, and under the impulse of new spiritual life went to Mississippi College better to fit himself for his place in the world's work. He was not at that time intending to preach. But under the pastorate of the late Dr. A. V. Rowe he was led before finishing his work in college to dedicate his life to the preaching of the word.

After finishing his course in the college he spent one year in the Seminary at Louisville; then a year at the Seminary in Chicago; and another year at the Seminary in Rochester, N. Y.

He has held many important pastorates in his long and useful life. These include First Church at Corinth, in Crystal Springs, Gloster, and Gulfport. In later years he sought lighter work as in Flora and at Long Beach. He was also pastor at Eureka Springs, Ark., and in Texas and of First Church, Baton Rouge, La.

Dr. McComb had from the beginning the strong evangelistic passion, and in this field did perhaps his greatest service, in his own churches and in other churches. He was never so happy as when preaching the gospel and leading souls to Christ. We have seen him go into a meeting where the progress was slow and heavy, and in response to his invitation crowds of souls came home to God.

While this editor was pastor in Clinton, Dr. McComb helped him in two meetings with blessed results.

He also did excellent service in raising endowment for Mississippi College and for Mississippi Woman's College. The Lord anointed him for this task. During part of this time he made his home in Clinton, where he and his wife are greatly beloved.

About three years ago he went back to Eastabuchie where he was ordained fifty years before, and preached to a great throng of friends to the delight of all.

He has been in poor health for nearly two years. His home has been for some time at Mississippi City on the coast. He is survived by his widow and two daughters, Mrs. Katherine Lobitz and Mrs. Agnes Kimbrough. His wife was one of the presidents of the Mississippi W. M. U. and for many years active in its work. The funeral service and the burial were at Gulfport on Monday. He will be happy in heaven for the number of souls he led to Christ. His friends on earth will miss him greatly. Our Father's blessing on those whose loss is greatest.

—ir—
Dear members of Tillatoba Baptist Church, Yalobusha County: I am resorting to this impersonal means to send each of you a personal message. Many of you we haven't seen for several weeks and some perhaps not at all. Our church, your church, is endeavoring to send this Baptist paper, filled with information about Baptist work and glowing with inspiration of the Lord's work throughout the world, to your very fireside. We want you to have this paper because we feel that it will help you in your Christian life. Let us know if you like it by coming to church second Sunday morning and evening.—N. B. Saucier, Pastor.

ursday, October 19, 1939

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By A. L. GOOD
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GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: 1 Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

GOING PLACES

Rankin County Association met with Oakdale church. Rev. H. H. Bethune is the pastor and his folk say he is a good one. The attendance was large and the lunch one to delight everyone. There was no reducing done at Oakdale. Jesse Denson was elected moderator and J. W. Steen as clerk. The reports were well prepared and well arranged. Although meeting for only one day, the reports gave every cause a fair hearing.

We presented the merits of the EVERY FAMILY Plan and if certain pastors do what they promised, we will soon have several more EF churches.

Rankin County subscribers are listed as follows: New Salem 1; Brandon 8; OAKDALE 13; PELAHATCHIE 66 and 4 R.F.D.; FLORENCE 10; Mountain Creek 7; ANTIOCH 12; PISGAH 51; Johns 2; Whitfield 1; Goshen Springs 4; PEARSON 66; CONCORD 40; BAREFOOT 16; Sand Hill 1; RICHLAND 38; HEBRON 28; BRIAR HILL 31.

PERRY COUNTY ASSOCIATION

Perry County meets for a night and a one day session. Rev. T. R. Coulter and Rev. Luther L. Turner make a good team as moderator and clerk. Brother Coulter also preached a good sermon and brother Turner served well as pianist and song leader. Oak Grove was the host church and like other Perry County churches have done in the past, served a dinner fit for a king. The program was well prepared and the moderator started and kept on time. We were given time to present the EF Plan and later time was given to present the work of the Cooperative Program.

Perry County has subscribers listed as follows: RICHTON 103; Beaumont 1; NEW AUGUSTA 52; CALVARY 15; Progress 6; ARLINGTON 10. Several pastors promised to push the EF Plan in their churches and we hope they succeed.

YAZOO COUNTY ASSOCIATION

After a short tour of Yazoo County we arrived at Center Ridge church in time for the beginning of the Yazoo County Association.

The moderator had written us "You can have all the time you want to present the state work," so we just did that and enjoyed talking about the Cooperative Program without fear of the time limit catching us. All the speeches and reports we heard were well prepared and well delivered. The sermon by Dr. A. A. Kitchings was so good that we have requested it for publication. Officers elected were: Moderator, D. I. Young; Clerk, Norwood Nichols.

Yazoo County's subscribers are listed as follows: BENTONIA 49; EDEN 13; BLACK JACK 47; ANDING 17; Yazoo City 13 and 1 R.F.D.; Providence 1; Shiloh 2; Valley 1; Hebron 1; Phoenix 1; HOLLY BLUFF 27; BETHLEHEM 16.

WINSTON COUNTY ASSOCIATION

Our first visit to the Winston County Association was a pleasant one. Though the second day crowd was not as large as the first day, the house was well filled. Officers elected were Rev. C. C. Weaver, moderator; Rev. J. H. Gunn, clerk. We were given generous time to present both the EF Plan and the Cooperative Program. Several churches already have the plan and their pastors spoke favorably of it. All spoke well of the fine hospitality of Bethel, the entertaining church.

Winston County subscribers are listed below:

Louisville 37 and 9 R.F.D.; NOXAPATER 97 and 2 R.F.D.; Holly Grove 6; LIBERTY 52; CALVARY 16; GOOD HOPE 36; Shiloh 2; MURPHY CREEK 37.

THE EVERY FAMILY LIST GROWS

With requests for information about the EVERY FAMILY Plan from six different states and its adoption by approximately 400 churches in Mississippi, there must be some merit to the plan.

Among recent churches joining the fast growing EF list are: South Laurel, B. E. Massey, pastor; Mt. Carmel, Leake County, A. A. Ward; Plantersville; Money, A. T. Engel; Crosby, Amite County, W. C. Wood; Barefoot Church, Rankin County; E. N. Patterson; Knoxy, M. J. Gilbert; Bethlehem, Yazoo County, T. F. Stroud; Richland, Rankin County, E. N. Patterson; Big Level, Stone County; A. Z. Polk; Murphy Creek, Winston County, F. H. Miller; Bentonia, A. A. Kitchings.

OTHERS SHOULD DO LIKEWISE

A recent letter from Mrs. W. E. Lee of Como brought a list of 17 subscribers and check for same. Mrs. Lee is not only a good assistant State Convention secretary, but a good assistant to the circulation manager of the Record.

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THE SUGGESTED MINISTERS' RETIREMENT PLAN

I shall assume, as there is no good argument to the contrary, that every man is entitled to an opportunity, (1) to earn a living for himself and family, and (2) to accumulate means for his support when, because of age, he is unable to earn sufficient for that purpose. The salaries of ministers of the gospel are generally sufficient only for the first of these, if for that, and they cannot devote a part of their time to earning money by other means without neglecting their ministerial—the Master's—work. I have long thought and have heretofore said that it is the duty of the church—of the denomination as a whole—to provide living annuities for its ministers who have reached the age and earned the right of retirement. I still so think. But the plan now devised and to be submitted to the Baptist State Convention, accomplishes the same purpose, the minister, the local church and the State Convention all participating. It does not unduly tax the minister or the church, and if the church is to remove the stain that has heretofore rested on it in this connection, with the least inconvenience to itself, now is the time. The plan is being rapidly adopted in other states—twelve have adopted it so far—and Mississippi Baptists have not heretofore lagged behind their sister states in adopting measures of such vital importance to the welfare of the denomination.

It is such a burning shame for a minister of the gospel, who has spent his life in the service of God and man, to be left in his old age, through no fault of his own, without adequate means of support, that I cannot conceive of any valid objection to the remedy now proposed therefor.

Sydney Smith, Member of Retirement Plan Committee.

BR

The letter of Clinton Church to the Association showed \$10,166.47 given to all objects. Of this \$1,264.84 went to the Cooperative Program; \$349.00 to the 5,000 Club; \$218.00 to the Hundred Thousand Club; and \$764.34 to special offerings.

This is the last week for the meeting of the district associations. The list includes Columbus Association at Calvary Church, Columbus, Oct. 17; Montgomery at Mulberry Church, Oct. 17; Newton Association at Cross Roads Church, Oct. 17-18; Simpson at Goodwater Church, Oct. 17-18; Scott at Oak Grove Church, Oct. 17-18; Hinds-Warren at Davis Memorial Church, Jackson, Oct. 19; Walhall County at Enon Church, Oct. 19-20; Jeff Davis at Antioch Church, Oct. 20-21; Kosciusko at Bowlin, Oct. 20-21; Noxubee at Brooksville, Oct. 19.

UNION BAPTIST SEMINARY

J. W. Shepard

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The Union Baptist Seminary in New Orleans approaches the opening of its third year of work with eager anticipation and hope of the greatest year of its existence and of some signal act of Divine Providence by which it shall be placed on a firm and permanent foundation. One of the greatest hopes its faculty and trustees entertain is the full and complete integration of its support in the important city which is its seat. Very substantial progress has been made during the past year in this direction both in colored and white churches which have shown increased signs of loyalty and cooperation and of understanding of its character and objectives as an institution. Several of the leading white churches have made substantial individual contributions, aside from the regular monthly contribution of the Orleans Association through its Mission Board, and in spite of the fact that most of these churches have large mission interests in their own local spheres which prevent their taking a larger share. The Association of Colored churches are also coming to a more complete integration in their support and some individual churches are taking up the burden of cooperative endeavor, although many are not able to pay their pastors a salary adequate to meet their living expenses.

The need for the work of such a Seminary in New Orleans is evidenced in so many ways that to even mention them would take much time and great elaboration of this paper. The vast colored population in the metropolis itself which numbers 159,000, and in the state of Louisiana, which has approximately a million, to say nothing of adjacent regions in contiguous states numbering several other millions, is a fact which drives home upon us the necessity for adequate evangelism, wise organization of churches and associations, and above all, intelligent leadership and conscientious pastoral care in a ministry substantially educated and practically trained. There are many ordained Baptist preachers in this vast population which erstwhile has been traditionally Baptist in name at least; but of educated and trained preachers and pastors there is a great dearth. Aside from the fundamental need for spiritual ministration seen thus in the very vastness of the population, another consideration which is pressingly urgent at this time which accentuates the need is the fact that thousands of our Negro Baptists are being swept from their moorings into the Roman fold by methods and plans deliberately set to constitute New Orleans the capital and greatest center of Catholic ecclesiastical endeavor among the colored populations of the United States. They have founded seventeen large parochial schools in this city itself, which head up in high schools and Xavier College, making great offers of a type of education which is not too abundant in its literary training and super-abundant in its religious requirements and exactions. The masses of our people, many of whom are ignorant, are impressed by the pomp and ceremony and awed into a more than superstitious mental attitude, becoming easy victims to a system which does not furnish the realities of a regenerated heart and Christian life and development. In many of our colored Baptist churches are to be found already candles and altars and the whole population is seriously tainted with this Roman influence. In the face of this solid phalanx of Romish education and religious organization, what can our uneducated Baptist ministry do to stem the tide of erroneous teaching, much less carry forward any sort of constructive program of Kingdom work? There are less than one dozen of our colored Baptist preachers in this greatest city of the South who have had any college or seminary training. New Orleans has more than two hundred ordained colored Baptist preachers, but the number who have had seminary training are not more than five or six. A number of the others carry on in the face of great difficulties without adequate training and are eager for the opportunity to secure such training, were it possible. All honor

(Continued on page 8)

Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

THE COMMISSION'S EMPHASIS FOR NOVEMBER

Richmond, Virginia—(F.M.B.)—Investments of the *Lottie Moon Christmas Offering* is the theme upon which the center spread for the November Commission is based. As Southern Baptist women prepare to make their annual offering to foreign missions, they will find these pictures, together with others scattered through the magazine, very helpful in making posters. Dr. M. T. Rankin's editorial on this offering will prove inspirational and informing.

The *Lottie Moon Christmas Offering* shares the emphasis of the November issue with Nigeria, Africa. The cover, *Yoruba Music Makers*, other Nigerian pictures, and articles by Miss Lena Lair, Dr. George Green, and Rev. W. H. Carson, Southern Baptist missionaries to Nigeria, will arouse anew Southern Baptists' interest in this difficult but fruitful mission field.

The November Commission will be mailed on October 20, so if you would like your subscription to begin with this issue, send fifty cents at once to The Commission, Box 1595, Richmond, Va.

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UNIQUE CHRISTMAS GIFTS

Richmond, Virginia—(F. M. B.)—If you want unique, attractive Christmas gifts for your friends, write Miss Mary M. Hunter, Box 1595, Richmond, Virginia, for the price list of curios now on sale at the Curio Nook of the Foreign Mission Board. Iron flower pictures, iron flower plaques, red paper cut-out bookmarks, hand painted place cards, and old embroideries from China will make beautiful but inexpensive gifts. Novelties from Europe and dolls from several foreign countries will be interesting to collectors as well as to those who like things that are different. As the supply is limited, order early if you want to have a larger variety from which to make your choice.

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MISSIONARIES SAILING

Richmond, Virginia—(F. M. B.)—Although all sailings to Europe and Africa had to be cancelled, it is still possible for missionaries to return to other fields where it is not necessary to cross the Atlantic. Miss Attie Bostick of Pochow, Anhwei, China, sailed from Los Angeles on October 2 aboard the S. S. PRESIDENT PIERCE. Rev. and Mrs. W. W. Enete and family are scheduled to sail for Rio de Janeiro, Brazil, on the S. S. DELSUD, which leaves New Orleans on October 11.

Word has been received from Dr. and Mrs. B. J. Cauthen, who sailed with their two children on August 25, that they reached Japan safely after a pleasant voyage across the Pacific. They transshipped in Japan and planned to land in Dairen, China, where Dr. and Mrs. W. B. Glass, Mrs. Cauthen's parents, were to meet them.

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MISSIONARY TO EUROPE ENGAGED IN DEPUTATION WORK

Richmond, Virginia—(F. M. B.)—Among the missionaries detained in the United States on account of the war in Europe is Miss Ruby Daniel of Budapest, Hungary. During the time that she is here, Miss Daniel is doing deputation work among the churches. Her time is completely taken up from now through February, and it will be impossible for her to accept any further engagements for that period. However, if she is detained at home after February, she will be glad to make appointments for further deputation work during the spring months.

CHINESE RECEPTIVE TO THE GOSPEL

Kaifeng, Honan, China—(F.M.B.)—We have had three Short Term Bible Schools this last winter and spring for various classes of people. Many of the teachers take on this extra work. They last from three weeks to six. It is one of the best ways to get the truth into people—just to have some weeks of intensive work on the Bible, on doctrines, on the meaning of the church, and other similar subjects.

We have had tremendous crowds all the year. There is a going out for the Lord and a seeking that we have not seen since we have been in China. There have been floods and famines, and that has driven a great many people from their homes. Many have come to Kaifeng seeking aid. Relief money has come from our own Southern Baptists for our Baptist people, and it has also come from many other sources, so that last winter thousands here in Kaifeng and in the surrounding counties were kept alive by receiving about one pound or over of millet per person in the family per day. This they make into a gruel and it is very nourishing. Often in the case of large families, only six or eight pounds would be given for ten or twelve "mouths." They count by "mouths" while we count by "heads."—Mrs. W. Eugene Sallee.

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RECEIPTS FOR SEPTEMBER, 1938

Cooperative Program	\$ 40,412.24
Designated Gifts	11,173.02
China Relief Fund	777.29
Debt Account	2,001.43
Lottie Moon Christmas Offering	33.88
Miscellaneous Income	3,858.93
 Total	\$ 58,256.79

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A YEAR'S PROGRESS AMONG CHILDREN OF RIO

Rio de Janeiro, Brazil—(F.M.B.)—We recently had at our church the Children's Day program which served as a pretty good marker to indicate the progress made during the year. Comparisons twelve months apart often reveal development that one does not sense while going along in the midst of it. Pearl Dunstan and I congratulated ourselves (as they say in Portuguese) over the results, for the children were noticeably more cooperative and interested than a year ago. The fact that their offering was double what it was last year indicates their interest, and many of them worked hard to make the money they gave to missions that night. Timid, backward children had developed a certain amount of poise, some had accepted Christ in the meantime, and become members of the church; many who were hostile to the work we were doing with them (coming from Catholic homes and prejudiced against our teaching) had become interested and friendly. There were a number of things to encourage us and make us thankful for our opportunity. We do need a building badly, for we are badly handicapped in what we want to do by the lack of one.—Edith A. Allen (Mrs. W. E.)

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PERSONAL WORK IN URUGUAY

Montevideo, Uruguay (F.M.B.)—The federation of Baptist Women of Uruguay met last week and it was a very good meeting. Miss Lidia Ostermann of Conchillas brought the principal message, and it was fine. There was a splendid crowd, and the mite boxes, used for home mission work, brought in \$44.31, which is very good

for our poor women. We have the meeting of our Federation once each quarter.

Mr. Orrick had a very nice experience this week. We have a colporter from Argentina (who sells Bibles and good religious literature all over his own country, Paraguay, and this country) with us in our home for ten days. Monday, Tuesday, and Wednesday, we spent the entire days in Pando, and Mr. Orrick went with him from door to door talking with the people about Jesus. The people received him graciously and seemed interested to know more, so he invited them to our preaching hall to the services. We feel that we are going to see fruits from this personal work. Don Luis is going to Minas next week and plans to return here and spend about two weeks more with us, and we plan to go again to Pando with him and work the town. We also plan to go to other interior towns and work with him. There is nothing like the personal contact with the people, which, after all is what they want—the personal, sympathetic touch.—Vera H. Orrick (Mrs. B. W.)

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BEAUTY AND PAGEANTRY OF RUMANIAN ORTHODOX CHURCHES

Bucharest, Rumania—(F.M.B.)—Rumania is a land of beautiful churches. Tourists sometimes study Rumania from the standpoint of its churches and monasteries. The characteristic church architecture consists of a rectangular or square building with a large central dome, around which are smaller domes at the corners. Some of the most beautiful are the painted churches of northern Rumania, which we have not had the privilege of visiting yet, although the pictures we have seen show them to be well worth seeing. On their sides are painted scenes and descriptions from the life of Christ and other Biblical characters. Some of them have withstood the severe weather of the icy winters and are as fresh as they were centuries ago. In some of the other churches the inside paintings depicting Christ and His work are wonderful to see, but our hearts ache when we remember that the same Lord means such different things to others than He does to us. The service itself is undoubtedly beautiful, with its pageantry, incense, flashing of lights, and changing of scenes, the chanting of priests, and the richness of setting. It is indeed a thing to draw the hearts of people, but where? The appeal is almost entirely external, although the service is in the vernacular.

The customary salutation used during the Easter holidays is very interesting, but so deceiving. On Easter morn upon meeting an acquaintance one says: "Christos a inviat," (Christ is risen), and the friend answers: "Adevarat a inviat," (Truly He is risen). I was interested to find the same custom called attention to in our Rumanian text book. Indeed we can say of these people, with Paul, that they are "very religious." —Roy F. Starmer.

—o—

SOUTHERN ARGENTINA IN NEED OF WORKERS

Buenos Aires, Argentina—(F.M.B.)—Sometime ago I made a visit to Rev. and Mrs. G. A. Bowdler in the Rio Negro District in order to get better acquainted with that great territory, and also for a little breathing spell. We took one trip to Zapala, at the end of the railroad line, and I saw for myself how greatly workers are needed way down south. In several towns of great promise, such as Zapala is, there is not even a Catholic chapel. How badly we need to get in on the "ground floor" and offer the people "living water" of the Gospel instead of the "broken cisterns" of Romanism.—Minnie D. McIlroy.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

I Corinthians 13

"Love suffereth long."

Mr. No-love talks back quickly and tells the world nobody can do things to him and get away with it.

"Love is kind."

Mr. No-love spits out poisoned words as barbed arrows.

"Love envieth not."

Mr. No-love craves position, power and ferment.

"Love vaunteth not itself."

Mr. No-love lets you know the church, denomination and community cannot get along without his leadership.

"Love is not puffed up."

Mr. No-love will rule or ruin.

"Love doth not behave itself unseemly."

Mr. No-love does not mind acting ugly when thwarted.

"Love seeketh not her own."

Mr. No-love wants his own and yours too.

"Love is not easily provoked."

Mr. No-love is highly displeased over the smallest matter—especially when his highness is not fully recognized.

"Love thinketh no evil."

Mr. No-love thinks evil of persons and plans at will.

"Love rejoiceth not in iniquity."

Mr. No-love smiles slyly at wrongs done those he dislikes.

"Love rejoiceth in the truth."

Mr. No-love rejoices in the truth when it suits him.

"Love beareth all things, believeth all things, hopeth all things, endureth all things."

Mr. No-love lets you bear things for him, believes what he wants to, hopes for his own good and endures grumbling.

"Love never fails."

Mr. No-love jumps from one thing to another rapidly because of repeated failure.

II

Our philosophy in life in the pastorate was, "Love the folks, play fair with them and the Lord will bless you and they will receive you."

III

Proverbs 17:22, "A merry heart doeth good like a medicine."

We recall a story by Dr. Truett while at the Seminary. A preacher was talking of "dark days, dark days." He seemed to see only blue Mondays, black Fridays and depressions. A little girl in the congregation leaned over to her mother, saying, "Mother, will that fuzzer never cease?"

We do not meet many fusers. We do not look for them. We do not company with them much. To be a healer, a helper is better.

IV

We continue humble and happy because of the goodness of God and the cordiality of the brethren. It has been for us a great sweep over the State talking to the people about Jesus and His work and distributing thousands of tracts. Last Monday we left with the rear end of the car filled with tracts from the floor to half way up the back seat. We had to replenish the supply on Friday and ran out Sunday.

Your Secretary is engaged every Sunday and every available day through November. God called us to preach. We are doing that thing.

There comes an invitation from two counties concerning a week of services going from church to church. That is a work we believe your Sec-

retary should give himself largely to. But we are dated for both weeks asked for. Other invitations come we promise to get to as soon as time will permit.

In one county each pastor pledges a full day of the month to mission work. State workers are also wanted.

In one county some brethren got tired of the "Yaw-Yawing" (spelling not guaranteed) so they have begun a constructive New Testament work.

The time is ripe for Mississippi Baptists to go on in a vigorous, militant, mighty, throbbing, progressive New Testament work in evangelism, enlistment, missions, etc.

V

We have spoken two or three times about having met our obligations this year. Whether we said so or not we referred to bonded indebtedness. In that we are current.

We had to renew a \$10,000 note to Blue Mountain College as we had no funds to pay it.

We have not been able to pay some special (not bonded) interest to Mississippi Woman's College.

VI

Some of the brethren who think lightly of the matter of our debts should note the following letter—not from a group of independents but from the Baptist Zion at Clinton.

The letter follows: "Clinton, Mississippi, May 18, 1939. Mississippi Convention Board: We, the Euzelian Sunday School Class of Clinton Baptist Church will be glad to keep our membership in the Five Thousand Club in order to pay off old debts, but if new debts are made we will have to withdraw. Sincerely, Mrs. G. M. Rogers, Secretary."

VII

Had a fine time at the largely attended Lebanon Association.

Tate County Association gave warm reception to a presentation of the work.

At Rolling Fork in State Mission service, Pastor Hall had out a large congregation. Offering, \$108.00.

Back to Elliott for a morning service with Pastor Thomas. This was our first pastorate.

Water Valley with Pastor Howard in evening. House filled. One by letter.

Deer Creek W.M.U. Association, Greenville. Good attendance.

At Madison County for short while in afternoon, had a few minutes in which to present the work.

To Rankin County Association. House filled. Had to drive during noon hour as on a few other days to make a second engagement.

This at Clarke Association. Good meeting.

Zion Association: a square-jawed farmer who meant business for the Lord said at close of service, "Now after hearing about it you expect some mission from our church right away." His church made no contribution last year. A fine day.

With Pastor Soillean at Catchings at night. Interested group.

Enjoyed a day with old Liberty Association. Fine spirit.

Great congregation at Calvary, Jackson, in installation service. Two additions. Friends will be glad to know Dr. King is feeling fine again.

At East Columbus with Pastor Marsh for evening service. Good to be there.

Had fine day in Tishomingo County Association. The brethren were most cordial and eager to hear of the work.

Great crowd—largest in years they reported—at Bunker Hill, Marion Association. They gave your Secretary a fine reception.

Pike County attendants filled a large building. A W.M.S. leader said, "We are glad to hear of the work and workers. Some say down here our money does not go anywhere."

Those who say such should read Rev. 21:8, noting the 18th-19th words in that verse.

We detoured a plenty to and from the Chickasaw County meeting, but it was worth it. Good to see the pastors and laymen!

At Neshoba County meeting in afternoon. Saw great group of friends and fellow laborers of

PASTORAL PROBLEMS

"He Is A Good Fellow"

By Norman W. Cox

—o—

Just about the most interesting discovery that I have made in the last ten years, is the fact that invariably when I have become really acquainted with the folks I do not like, I have found that they are great fellows with many virtues. The folks I do not like are people with whom I am only partially acquainted and I have had the misfortune to see them at their worst. Sometimes when people see me at my worst, with good reason, they do not like me.

The best way to transform foes into friends is to begin to find out the things in them we can honestly appreciate, and tactfully let them know that we are acquainted with their good points. This can be easily done.

Whenever I have refused to allow myself to argue things out about which I disagree with others and proceed to discuss the points in which we are in agreement, the atmosphere invariably becomes free. This does not mean that everybody is going to like what we like. We have no right to expect that. It does mean, however, that no one is entirely bad and entirely wrong about everything. There are times for dissent. There are occasions when we should protest. There are hours when we should give battle, but it should always be for causes and not against persons. It is when we mix up persons with causes that we have more heat than light, and less of reasonableness and more of contrariness.

BR

THE PROPOSED MINISTERS' RETIREMENT PLAN

—o—

I. It is Scriptural

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9:14.

We would not think of turning a faithful horse out to make his own way in the woods after he has grown too old to serve. Surely Baptist churches and the Baptist Convention would not think of letting the aged minister who has been faithful go without the necessities of life.

II. It is Workable

1. The minister has a part in it—3% of his salary.

2. The churches have a part in it—an amount equal to 3% of the minister's salary.

3. The Convention has a part in it—an amount equivalent to 2% of the minister's salary. All three can do their part.

South Carolina, Texas, Missouri have similar plans in operation now. Nine other states have already adopted like plans.

III. It is Acceptable

1. The Baptist laymen who have studied this plan are all for it.

2. The Baptist pastors who have had the plan explained to them are ready to go into it.

3. The Baptist churches (many of them) are calling for application blanks now.

(The list of churches that have made provision for it in their 1940 budgets will be published in the Baptist Record the week before the State Convention meets in Jackson.

4. Our Baptist leaders are favorable to the plan.

IV. It is Possible

It is possible to put the plan into operation January 1, 1940.

Operation depends on our cooperation.

Let us do it for the glory of God.—C. J. Olander.

some happy and fruitful years. They met at historic Pearl Valley Baptist Church.

Met with the brethren in Lawrence County. Again, a fine spirit prevalent.

Up at Itawamba County on Saturday, a house filled. Plenty of eager interest. As at other places definite invitations from pastors and laymen for further services in their midst.

With Pastor Pope at Mars Hill and Mt. Olive two Sunday services. Good to see him again and the folks were great.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Taylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

THE MORTMAIN LAW

I am confident that the majority of our Baptist women, members of a missionary society, has become acquainted with the Mortmain Law in Mississippi which prohibits a person from making a devise in a will to church owned orphanages, hospitals, and colleges. This has been a serious handicap to friends who have loved our institutions enough to remember them in their wills.

Our associational superintendents have been faithful in presenting the proposed amendments that are to be voted on in our general election, to their associational meetings, with the request that the women present would inform those friends not in attendance.

The Inter-denominational State Mortmain Committee with Judge O. B. Taylor as director, has sown the state down with leaflets, giving the Mortmain Section of the Constitution and answering any question you would want to ask concerning the law and its effect on our institutions.

Availing ourselves of this information, we MUST not fail to vote on these amendments at the general election November 7th. Take note "NOT TO VOTE BY ONE VOTING IN THE ELECTION IS EQUIVALENT TO VOTING AGAINST THE AMENDMENTS."

The following are the proposed amendments which will appear on the ballot and for which you are urged to vote!

Proposed Amendments—Vote For Both

Section 1. Be it resolved by the Legislature of the State of Mississippi, Two-thirds of the members of each house concurring therein, that Section 269 of the constitution of the State of Mississippi of 1890 be and the same is hereby repealed.

For Amendment (X)

Against Amendment ()

Section 1. Be it resolved by the Legislature of the State of Mississippi, Two-thirds of the members of each house concurring therein, that Section 270 of the constitution of the State of Mississippi of 1890 be and the same is hereby amended so as to read as follows:

Section 270. No person leaving a spouse or child, or descendants of child, shall, by will, bequeath or devise more than one-third of his estate to any charitable, religious, educational or civil institution, to the exclusion of such spouse or child, or descendants of child; and in all cases the will containing such bequest or devise must be executed at least ninety days before the death of the testator, or such bequest or devise shall be void;

Provided, however, that any land devised, not in violation of this section, to any charitable, religious, educational, or civil institution may be legally owned, and further may be held by the devisee for a period of not longer than ten years after such devise becomes effective, during which time such land and improvements thereon shall be taxed as any other land held by any other person, unless exempt by some specific statute.

For Amendment (X)

Against Amendment ()

—o—

WHEN YOUR CIRCLE STUDIES "Constraining Love" by Mrs. William McMurry of Nashville, Tenn., first-hand information is available from the following suggestions from Mrs. McMurry. Trained as a teacher, devoted to W. M. U. work and chairman of mission study for her state, Mrs. McMurry is exceptionally qualified to offer the following suggestions, which are gratefully received as is also her splendid book which it discusses. An appreciative review of the book is given on page 11 of this magazine.

In General to the Teacher:

1. Hold in mind the purpose of the book. See Preface.

2. Pray. Saturate your preparation in prayer. Pray that class members may know the pure joy of complete surrender of self and money to Christ.

3. Use these materials:

(1) Magazines: W. M. U. periodicals; The Commission; files of Home and Foreign Fields; reputable current news magazines; daily newspapers.

(2) Books and pamphlets: (see text for others). Lottie Moon; 1939 report of Foreign Mission Board; Album of Southern Baptist Foreign Missionaries; The Roumanian Crisis, price 12c from 715 Eighth St., N. W., Washington, D. C. Three Foreign Policy Association publications, price 25c each (War in China, Shadow Over Europe, The Puzzle of Palestine) from Foreign Policy Association, 8 W. 40th St., New York City.

(3) Miscellaneous: Map of the world: order either a missionary map for \$1 from Sunday School Board, 161 Eighth Ave., North, Nashville, Tenn., or a general map for 50c from National Geographic Society, Washington, D. C. Flags of countries where Southern Baptist mission fields are located: order from Sunday School Board, price 15c each. Write to Foreign Mission Board, Box 1595, Richmond, Va., for free poster sheets, leaflets and price list of kodak pictures.

4. Utilize local resources, such as people who know personalities in the book, missionaries on furlough, foreign students who have attended one of the W. M. U. schools, curios sent by missionaries to friends in the society.

5. Make posters, one for each chapter, featuring the amounts that listed objects are to receive. Suggestion 1: print \$100,000 in center of poster. On smaller cardboard work out the salary of a missionary by the hour, day, week, month. Clip to the big one. Use a poster in each session. See complete list of designations in the program material for the Week of Prayer.

Session I. Chapter 1

Methods: Lecture, poster and assignment. Make a poster for each missionary or combine pictures on one large poster. See Album and files of mission magazines for pictures associated with the worker and his field. To give the purpose of the book, additional facts about Miss Moon and the general introduction will be the teacher's responsibility. Assign sketches to members with a gift for story telling. "Glimpses" of other missionaries who are supported by the Lottie Moon Christmas Offering may be given also.

Session II. Chapter 2

Methods: Lecture and assignment. The teacher will find it profitable to explain the Margaret Fund and to climax the period with the appeal in division IV. For detailed information write to your state W. M. U. office for free leaflets and consult the Margaret Fund page in issues of Royal Service. Assign divisions II and III.

Session III. Chapter 3

Methods: Blackboard outline and assignment. The introduction, the significance of the Heck Memorial and the discussion from blackboard outline of the Mrs. W. J. Cox Fund can be handled best by the teacher. Make special assignments of student sketches and all schools in divisions II and III. See free leaflet for other W. M. U. schools. Suggestion for outline: use colored chalk to list the characteristic uses of the Fund as, 1. Provides W. M. U. Headquarters where needed; 2. Furnishes Literature; 3. Makes possible Field Work; 4. Promotes Institutes for training field workers; 5. Provides Salaries and Traveling expenses for leaders; 6. Develops Leadership through Scholarships; 7. Helps Finance Assemblies and Camps.

Session IV. Chapter 4

Methods: Lecture, blackboard outline, poster and assignment. Make two posters: one featuring Stout Memorial, Dr. and Mrs. Beddoe and the hospital work in Wuchow; the other Old North Gate Church and its activities. Division I, and up-to-the-minute news in Palestine can be given by the teacher. Assign division II and sections under division III.

Session V. Chapter 5

Methods: Lecture and discussion. Pour into the presentation of this chapter every drop of your personality consecrated to God through prayer. Study for yourself II Corinthians 5:14 and make its meaning your own. Ask yourself this question: Has the power of constraining love changed the center of my life? Include in section 2, under division 3, facts gleaned from source material. Lead class to contribute both to the factual and the inspirational side of the lesson. Seek reactions from every member.

—Royal Service.

UNION BAPTIST SEMINARY

(Continued from page 5)

to the stalwart men of God who have been the founders of our colored Baptist churches in this city and state, and the builders of the Baptist cause in these parts before the white Baptist brethren had secured much of a foothold. They did not know much grammar, but they had a deep religious experience and abiding faith in God. Their wives and daughters sang Baptist religion into many a home devoid of the Gospel message and were God's light in the midst of the darkness of this city, state, and region. They knew what it was to struggle on without the advantages of much book learning and accomplish many wonderful facts for the Lord.

But modern times have brought great advance in education for the masses and the preacher of today must have much more of educational development and training than did his forefathers if he is to minister to the rising generation of those who study in our graded and high schools and colleges. He must know more about his Bible than any of his church members and he must have been educated to a point which surpasses most of his constituency in the common and popular branches of knowledge, to say nothing of the higher branches of college training. He must have knowledge and skill in organizing his message as well as in its delivery. Without a well-rounded literary and theological training today the preacher cannot expect to accomplish very much. If truly educated, he becomes at once a source of inspiration to his people and an educational power in their general uplift. If he is trained in doctrine and apologetics, he becomes a defense for his people against the false doctrines such as are so prevalent in these parts.

—BR—

The business coming before the next session of our State Convention is too important to be settled by a small group. You come and help in the decisions. Nobody has a right to complain about what was done when he neglected to come and help by conference and vote.

First Church, Columbus, reported to the association gains in net membership, in additions by baptism, in additions by letter, in average attendance in Sunday school, in offerings to Cooperative Program, in payment on principal of church indebtedness, repairs on buildings, and in total offerings for all purposes. It will also report great gains in Sunday school training courses, in B. T. U. enrollment and training, in Vacation Bible school attendance, in the amount of offerings contributed by the W. M. U. in their special week of prayer.

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RENEW PROMPTLY: Please send in our renewal promptly and give your old address as well as the new when writing us in a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All other these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Advertising Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 25 Park Drive, N. E., Atlanta, Ga.

R. L. BRELAND WAS A TRUE CHRISTIAN FRIEND

—o—

"Be thou faithful unto death and I will give thee a crown of life."

"Blessed are the pure in heart for they shall see God."

How can we grieve for one who has suffered so much, uncomplainingly, as did our beloved pastor, R. L. Breland.

How can we long for just one more opportunity to express our appreciation of the fine things for which he stood when he has been promoted to a place fairer than day?

How can we regret that he no longer is present in this world of chaos and disappointments?

Yet how our hearts grieve for this dear man of God and friend of mankind, and how we do long to tell him that the things for which he stood are not in vain, that all who knew him have been influenced to a higher plane of living and drawn closer to God; and how we regret his absence because his presence brought serenity and a feeling of well being.

During his sickness we missed him continually but always there was the hope that he would one day be well and with us again. But the Ruler of our destinies had other plans, and on September 18, he went to be with his maker.

He had the admiration of all for the courageous way he combatted his illness, always desiring to serve God even until the very last. When his health first failed he was told that unless he retired he was apt to fall dead in the pulpit. He replied that he could not be better pleased than to receive the supreme summons while preaching the word of God. If we who have our health had only one half of his courage and determination how the kingdom of God would progress and advance.

To be sure, he has gone to wear a crown of life, but had you thought how many stars will be in that crown? Personally, I think that it

will have to be an enormous crown to accommodate such a collection, for each day of his life he went about doing good. There was no one that he could not find some good in and he had a way of gently rebuking those who unthoughtedly expressed some unkind remark. Like

all humans, he had burdens and troubles, but I wonder if ever there was one who bore them as uncomplainingly and as cheerfully as he.

To err is human, and most of us have our regrets that we did not do more for him when we had the opportunity. Nevertheless, let us rejoice that he came our way and it was our privilege to know him. Let us hold high the banners that he has entrusted in our hands and live up to the ideals for which he stood and if he could know it he would feel that he had not lived in vain.

Mrs. Mae Landreth
Coffeeville, Miss.

—BR—

IN MEMORY OF HINTON UPTON

—o—

Hinton Upton, son of the late G. E. and Mrs. Falbie Upton, was born in Leake County, Mississippi, June 3, 1907. Here he grew to manhood and attended the common schools of the county. He finished high school in 1927 at Walnut Grove, Miss. In September of 1927 he entered Mississippi College where he spent two years. He was then forced to return home because of his father's death. After returning home he supervised his mother's farm along with his own farm and for the past few years was connected with the Upton Chevrolet Company of Walnut Grove, Mississippi.

His mother, brothers and sisters looked to Hinton to take the lead in all matters and that he so faithfully did at all times giving his very life for the betterment of the family.

He was converted and joined the Mt. Zion Baptist Church at the age of 16. When he went away to college he moved his membership to Clinton, and later to Walnut Grove where he remained an active member until his death.

On December 21, 1935 he was married to Miss Etoile O'Bannon. To this union one child was born—a precious little girl, Ernestine.

Hinton was a young man of superior qualities. As a boy he was one of the best and was very much liked by all who knew him; as a Christian he was devout; as a friend he was very dependable; as a husband and father he was constant and faithful; and as a citizen he was of the kind that makes a country great. His going is our loss and heaven's gain.

It was at 8:15 P. M. on June 5, 1939 that he reached the sunset of his life and began his life anew in the beautiful morning of an eternal day. To Hinton it was a beautiful sunset that led him out upon the silent river of death where he heard Jesus calling him to follow.

Within the heart of those who loved him so dearly is an empty space that is pining for the sunshine that he so freely gave. Within the home there is a vacant place that never can be filled and bleeding hearts that only God can heal.

But God would not have us grieved. He rightly plucks the choicest flowers from his garden to brighten His home in heaven.

Hinton's short life upon this earth was spent in making life's pathway brighter by his effort to do those things pleasing in the sight of God.

In the working of a living faith he lived and in the triumph of a living faith he died.

He was buried in the Walnut Grove

Cemetery with a multitude of his friends and neighbors in attendance. Rev. M. O. Patterson, pastor of the Walnut Grove Baptist Church, conducted a very acceptable service.

He leaves his wife Mrs. Etoile Upton, one little daughter, Ernestine, his mother, Mrs. Falbie Upton, four brothers, J. B., Hulett, Johnny, and Gayle, all of Walnut Grove, and four sisters, Mrs. Chester Barnett, Standing Pine, Miss., Mrs. T. T. Winstead, and Misses Hattie Sue and Margie all of Walnut Grove.

"Blessed are the dead who die in the Lord; their works do follow them."

William G. Hamil,
Carthage, Miss.

—BR—

BLUE MOUNTAIN B. S. U.

—o—

It was "homecoming week" for two well-known religious workers of the Southland last Thursday; Elaine Coleman, Southwide Intermediate B. T. U. leader, and Lucy Carleton Wilds, assistant B. T. U. secretary in Mississippi, visited Blue Mountain campus for two days. Both of these young women held positions of high honor while attending college here, and we welcomed them back with open arms and open hearts. Thursday evening Blue Mountain B. T. U. held a rally for these two visitors at the Lowrey Memorial Baptist Church. Miss Coleman spoke to us about the object of the tour of Mississippi colleges which she and Miss Wilds are making at the present time. They are visiting many campuses this month in a very earnest effort to bring about a closer bond between the campus religious activities and the local church. Miss Wilds brought us a very enlightening message on the meaning of B. T. U. and its five ideals. Both of these young women possess very delightful and glowing personalities, and the enthusiasm which they aroused on our campus shows evidence that their mission has been and will be highly successful.

—Marion Dempsey, Reporter

—o—

At the present moment, those on B. M. C. campus who are planning to attend the State Convention at Hattiesburg, October 20-22, are at a high pitch of excitement. Those who will not have the opportunity to go are almost equally enthusiastic about the conference, and we are certain of their prayers for its success. At least thirty representatives from our campus will attend the meeting, and we are anticipating great things to come of such an inspirational week-end.—M.B.D.

—BR—
HOTEL RATES FOR CONVENTION NOVEMBER 14th

—o—

Edwards Hotel: \$2.00 per day; two to a room with one double bed, \$3.00 per day, and two to a room with twin beds, \$1.75 per day each.

Hotel Heidelberg: Single rates—\$2.00, \$2.50, \$3.00, \$3.50 and \$4.00. Double rates, \$3.00, \$3.50, \$4.00, \$4.50 twins, \$5.00 twins, \$5.50 twins, \$6.00 twins. All rooms with bath are outside rooms—free parking lot in rear of hotel.

Royal Hotel: Single, \$1.25 without bath; \$1.50 without bath. Double, \$2.00 without bath, \$2.50 with-

out bath. Double with bath, \$2.50, \$3.00.

Robert E. Lee Hotel: \$2.50—one person, single rooms, minimum rate per day. \$3.50—2 persons, rooms, double bed. \$4.00—2 persons, twin beds. \$5.25—3 persons, 1 double bed, 1 single bed, \$5.25.

\$6.00—four persons, two double beds.

Walthall Hotel: \$2.00 single, \$3 1 double bed—2 persons, \$4.00 twin beds, \$5.00 2 double beds—4 people.

Noble Hotel: \$1.25 single without bath, \$1.50 double without bath.

King Hotel: \$1 double bed without bath, \$2, two double beds without bath, \$1.50, one double and 1 single bed without bath.

—BR—

PLANS MADE FOR BAPTIST RALLY AT TUPELO

—o—

Over 500 people are expected to attend the Sunday School Rally for the Baptists of Northeast Mississippi October 29. This rally will be held at the First Baptist Church, Tupelo, at 2:30 p. m. Dr. Harmon Holcomb, host-pastor, and Mr. Willie Gilpin, host-Intermediate leader have perfected plans to welcome and entertain the host of visitors from all over this section. Sunday school workers from every Baptist church in the Tupelo area are expected. Leaders in all churches have been sent invitations.

Miss Mary Virginia Lee, Southwide Intermediate Sunday school leader, assisted by John A. Farmer, Mississippi Intermediate leader, will direct the rally and lead the daily conferences held during the week following in rural churches, and nightly in the First Baptist Church, Tupelo.

The central subject of the week's work will be built around Evangelism in the Sunday school, and the Problems of Youth. Miss Lee is an expert in these matters and can be depended upon to give sound advice and practical solutions to such problems.

All interested persons of all denominations are invited.

John A. Farmer.

—BR—

Mrs. Neighbors—They tell me your son is on the college football eleven.

Mrs. Malaprop—Yes, indeed.

Mrs. Neighbors—Do you know what position he plays?

Mrs. Malaprop—Not sure, but I think he's one of the drawbacks.

WHY WAIT?

Surely there can be no good reason for any church to wait longer to secure adequate protection against fire and windstorm since this protection can be secured by all of them at rock bottom prices from Southern Mutual Church Insurance Company, Columbia, S. C.

EYE COMFORT

Relieve irritation due to over-use, exposure to dust, glare
JOHN R. DICKEY'S OLD RELIABLE EYE WASH
refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper. **DICKEY DRUG COMPANY, BRISTOL, VA.**

666 relieves misery of Colds fast!
LIQUID-TABLETS SALVE-NOSE DROPS

Sunday School Lesson

Prepared by
By BRACEY CAMPBELL

Lesson for October 12
CITIZENS OF THE KINGDOM—A DESCRIPTION

Introduction. We study in this text the opening words of the greatest discourse ever uttered by human lips. It was pronounced upon the gently sloping grassy side of a mountain somewhere near the shore of the sea of Galilee, perhaps a short distance from the eastern shore. The discourse is commonly called "The Sermon on the Mount," and its theme is the righteousness which the King requires. It may be called the Proclamation of the King, or "The Sermon of True Righteousness."

"This discourse is not, however, the sum and substance of Christianity. It does set forth the fundamental laws of the Kingdom, but aside from the divine person and the redeeming work of Christ, it would fill the heart of the hearer with bewilderment and despair. It reveals a divine ideal and a perfect standard of conduct by which all men are condemned as sinful, and to which man can attain only by divine help."—C. R. Erdman.

G. C. Morgan says, "The men to whom Christ is speaking are the souls who belong to His Kingdom. Jesus never gives the law of His Kingdom to any save those in His Kingdom. No man can have the benefits of this Kingdom until he has kissed the scepter of the King. When a man has bowed to the King, then he has an obligation to the King, and must obey the law of the King. It is quite impossible to take the Sermon on the Mount, and get men to obey it until they are themselves obedient to the King."

All of which is very fine, but you will find by turning to the last words of the sermon, and by reading what immediately follows that the "Multitudes were astonished at His teaching: for He taught them as one having authority" (Matt. 7:29). The point in which is that He here taught not only His disciples, but "the multitudes." His students, all of them. How many or how few of that vast throng afterwards became His devoted followers? No one except the Master knows the exact number, but you know which ones. They were the ones who went on to learn more of Him and to yield a greater faith to Him.

Just as He taught the "Multitudes" among which were many who had not yielded their lives to Him, you who read these notes and teach this lesson, may find teaching material in it which the unsaved of your classes ought to be taught. Teach it to the unsaved that they may see what lofty standards He holds before those who would live the life of perfect obedience to Him.

I. The Manner of the Teacher.
Vv. 1, 2.

He saw the multitudes. Be sure

of this, He saw them. He did not see the mass, He saw the multitudes, each several man and woman and child, really saw them, saw them with their heartaches, sorrows, anxieties, perplexities, problems; knew them in all their stark need of help from God. No man besides ever taught as He taught, because no other man ever came into this world who had such a knowledge of spiritual truths, of God, and of the future, as Jesus had. Nicodemus (John 3:2) was right about it, Jesus was a teacher come from God. His teachings in this discourse have never been exhausted. The greatest teachers of the earth go back to them again and again, and find some new truth, some profound revelation of eternal verities which have not before been discovered. And all this because He really saw the multitudes.

When He had seen the multitudes, He went where He could find a suitable place to teach all of them. This He found on a grassy hill-slope large enough to accommodate all the multitude. He wanted them to be comfortable, so they might pay attention with profit to what He had to say to them.

Then He sat down. This was the posture of the teacher. The rabbi sat: the herald stood. Here our Lord is in His favorite role of teacher, master, rabbi. He is teaching, patiently, clearly, earnestly. He is making no effort to make an impression as a disclaimer, but he is striving that, as a result of this meeting and this discourse, His hearers may have a clearer conception of the characteristics that distinguish the citizens of the heavenly Kingdom.

"He opened His mouth and taught them." You may be sure of that. The multitudes heard what He had to say. He believed with all His great heart that what He had to say was of tremendous importance to those who were there to hear, what He was now about to teach was of vital importance to those whom He was now teaching. Nay, I think it perfectly safe to say that He thought what He was now saying was of more importance to His hearers than anything else that even God could say to them.

Do you feel that way when you go to teach your class? Now you stand before a class of immortals with a lesson to teach them. Do you feel of a Sunday morning as you so stand that what you are about to teach your class is of more importance to the members of that class than anything else they could be taught anywhere else by anybody else in the world? If you can get such a conception of the people you teach, of the lesson you teach them, of the half-hour you have in which to teach them, such a conception will push you up to your very best and hold you there.

II. The Beatitudes.

There are eight of them. Perhaps a better translation of the word here translated "blessed" is the word "happy." It does better translate the simple sense of the Greek word, but here, as in many other places, our Lord may have filled the old word with a richer content than it had ever had before. The word "happy" simply de-

scribes a condition, while the word "blessed" has come to denote a condition not only, but a consciousness of that condition. "Blessed" is such a condition as to create the consciousness of a perfect peace, perfect joy, and perfect rest. The beatitudes do not describe eight distinct classes of people, but eight different elements of excellencies which may all be combined in one individual, who will more likely than not, acquire them all more nearly than will anyone who undertakes to acquire them one at the time. The person who attempts to acquire these excellencies will make greater progress in his effort to acquire them all than if he attempted only one.

The limits of this paper forbids that we should even look at them separately. "Poor in spirit" describes one who is not only in want of something, but one who is also conscious of that want and hungers to satisfy it.

"They that mourn." This is right in the face of the world's idea and ideal. Says the world, "The happy are those who are sorrowless, joyous, gay." The gospel comes in to say, Blessed is the sorrow which leads us to Him, blessed is the mourner whose tears He dries.

"The meek." The present patient gentleness to the world, and oppose it to hatred, desire to injure, or to antagonize.

"They that hunger and thirst after righteousness." The blessed are those who hunger and thirst after it, not those who fancy they have it. Those who think they have it, have the righteousness of the Pharisee of the parable, who thanked God that he was better than other men.

"The merciful," are those who do not regard the conduct of others as a reason for showing or for not showing mercy to them, but those who, whatever causes the need of the needy would graciously supply that need.

"The pure in heart," are those who see God now, and they see Him because they are pure in heart.

"The peacemakers," are those who are ready to make peace which they themselves have broken, first of all, and who are then willing to make peace among those who have broken it.

"They that have been persecuted for righteousness' sake" are those who, because of the stand they take for righteousness' sake suffer the slings and arrows of outrageous wrong. Those so persecuted have fellowship with the Master, and enjoy such enrichment of character as comes in no other manner.

III. What the Christian Is to the Unsaved World. Vv. 13-16.

1. Saving salt. Salt preserves that which otherwise would decay putrefy.

2. Light. The world is darkness without Christ. He says here that His people are the light of the world. Of course He is the Light, but His people need to learn that He identifies Himself with them, and lifts them into so close an identity with Himself as to say that they are actually what He is, the Light of the World. O Christian friends, get the idea of the lofty height to which He exalts His own, and the grave

IN MEMORY

On September 23, God sent an angel for Everett Byrd and now he is singing with the angels.

Everett was steadfast and true to his parents, his church and above all to his God. He bore his many pains with a patient smile.

We suffer great pain since we lost him, yet who knows the pain he bore. So we try to smile though our hearts are breaking for we know he has gone on to his heavenly home. Instead of grieving why not try to live up to Everett's motto: "Follow Christ."

Dear Cousin although you're gone, Our memories fondly linger on happy days,

But yet, who would have you back, In this world of pain and woe, For now up in heaven we hear your sweet voice blending in with the angels.

Though our loss is great, heaven's gain is greater.

A loving cousin,
Frances Byrd.

BR BLUE MOUNTAIN

Greetings from the plains of Texas to the plateaus of Mississippi were brought to the students of Blue Mountain College today at general assembly by Dr. J. Howard Williams, Amarillo, Texas, president of the Texas Baptist Convention. Dr. Williams was introduced by Doctor Lawrence T. Lowrey, president of the Mississippi Baptist Convention, and president of the college.

Dr. and Mrs. Williams are visiting their daughter, Martha Gene Williams, a student in the college. Accompanying Dr. and Mrs. Williams was Mrs. N. D. Timmerman of Clarksdale, sister of Mrs. Williams. Mrs. Timmerman is the wife of Dr. N. D. Timmerman, pastor of the First Baptist Church of Clarksdale.—F. E. S.

responsibility with which He charges His own.

ITCHY SKIN
Get quick, prolonged relief with gentle Resinol. Its oily base soothes.

RESINOL
MAKES YOU COMFORTABLE

Pull the Trigger on Lazy Bowels, and Also Pepsin-ize Stomach!

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

Thursday, October 19, 1939

Sunday School
E. C. WILLIAMS
JOHN A. FARR
MISS RUBY TAYLOR

Additional
Since we received this column the Vacation Bible school following report: Bethesda, Hinds, Biloxi First, Gulf, Silver Springs, Priscilla, Deer Creek, Leakesville, Oktibbeha, Loyd, Calhoun and Madison associations. If other schools have not yet reported, have not yet reported to our list and department of most anxious for this year to be well trained.

Schools with associations can with a complete set of text books by the superintendent of the school to teach the books or be responsible for taught. Any credit on any taking the name to and it will be well trained.

Leaflets for study course upon request.

Organ
This is a organize class people's and new officers elected in the classes; they new to them help in what do.

Help them leaflets of ficers of an and plan for leaflets. The quest from partment, they are all maximum and at no time and e to get the tained them.

Since the work of good way, think of the Sunday do this eff more class

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Additional Schools

Since we recently published in this column the complete list of all Vacation Bible schools for 1939, the following reports have come in: Bethesda, Hinds-Warren association; Biloxi First, Gulf Coast association; Silver Springs, Pike association; Priscilla, Deer Creek association; Leakesville, Greene association; Loyd, Calhoun association; Vardaman, Calhoun association; Winona, Montgomery association; Four Mile, Madison association.

If other schools were held that have not yet reported, and, therefore, have not been published in this column, please send us your report and we shall gladly add it to our list and also give it in this department of the Record. We are most anxious for every school held this year to be reported, so that we may have a complete record of the year's schools.

Have You?

October is now rapidly slipping away, and with it the opportunity to have your teacher training class this month. Many schools have planned theirs already and many others will do so right away. All of us realize fully what trained workers mean to the success of the work. Let's give them the opportunity to be well trained.

Schools with department organizations can well afford to plan for a complete school with all department books being taught. The superintendent of each department may teach the book for that department, or be responsible for having it taught. Any teacher is entitled to credit on any book taught without taking the examination. Just add the name to those getting awards and it will be sent right along.

Leaflets giving names of all study courses will gladly be sent upon request. Also blanks for reporting training classes.

Organized Classes

This is a very opportune time to organize classes in the Young People's and Adult departments. Many new officers will be selected and elected in the organization of these classes; therefore, the work will be new to them. They will need some help in what they are supposed to do.

Help them by getting the free leaflets of the duties of the officers of an organized Bible class, and plan for them to study these leaflets. They will be sent upon request from the Sunday School Department, Box 530, Jackson. And they are all FREE, too. This means maximum help for these workers, and at no cost of money—only the time and effort to read and study to get the helpful suggestions contained therein.

Enlargement

Since the summer is over, and the work of the fall has begun in a good way, it is surely the time to think of reaching more people for the Sunday school. The only way to do this effectively is to start some more classes, and then back up that

with a real, definite program of visitation and personal contact week by week. This is a most telling way to reach people for any thing, and it is just as effective for God's work as any thing else. Let's reach more people than we now have.

—BR—

RESOLUTION

Resolution of the Pearl River Co. Baptist Association in Tribute to the Rev. R. K. Corder

—o—

Whereas, the Rev. R. K. Corder, now pastor of the First Baptist Church of Philadelphia, Miss., was pastor in our association of the First Baptist Church of Picayune for seven years; and

Whereas, he served our association as a member for the past two and one-half years; and

Whereas, he represented our association as a member of the State Mission Board; and

Whereas, while he was among us he was untiring in promotion of the Sunday school association work, of which he has justly been called "the father"; and

Whereas, he did much to create and to maintain a spirit for the Cooperative Program in our association; and

Whereas, he did much in our association toward making the spirit of the rural and town churches one; and

Whereas, he and his good wife and family gave their best to the advancement of the kingdom work both in their church and in the association;

Therefore, Be It Resolved:

1. That the Pearl River County Baptist Association express their appreciation to him and his family for the splendid work for the Kingdom which they performed while among us, and pray God's richest blessings upon their efforts in their new field of service.

2. That a written copy of this resolution be sent to the Rev. R. K. Corder.

3. That a written copy of this resolution be sent to The Baptist Record, The Picayune Item, and The Neshoba Democrat for publication.

4. That this resolution be read at the 1939 session of the Pearl River County Baptist Association and be recorded in the 1939 minutes of said association.

Respectfully submitted,
Charles B. Hamlet, III, Chm.

—BR—

SENATOR BILBO AND THE MORTMAIN

—o—

Senator Theodore G. Bilbo today added his endorsement to the proposed revision in the Mortmain sections of the Constitution that would, with restrictions, allow money and properly to be left in wills to church related institutions.

In a letter addressed to Judge O. B. Taylor, director of the State Mortmain committee, of which H. V. Watkins, Sr., of Jackson, is chairman, Senator Bilbo declared: "I have read with interest the proposed amendments to the Mortmain sections of the Constitution, and am writing to express my interest in the campaign to secure their adoption on November 7th. It would seem that since no injury to the

in any of the thirty-six states which public interest has been observed do not have Mortmain laws, that the citizens of Mississippi, under the limitations provided, should be permitted to make requests to churches and church institutions for the support of orphans, the healing of the sick and the Christian education of our youth."

Judge Taylor, who is engaged in a statewide campaign to secure the endorsement of the proposed amendments, pointed out that persons who vote in the general election November 7 and who do not vote for the proposed amendments, have in effect cast a vote against the change.

He said the law would not require presentation of poll tax receipts in order to vote in the general election.

It seems paradoxical that not to vote is actually to vote against. But such is the law. It is also paradoxical that the desire of the voter to be fair actually results in his being unfair. But that is a fact.

Wisely the law makes it difficult to amend the Constitution. Amendments must receive a majority of all the votes cast in an election. On November 7th when one votes for governor or sheriff he is counted as voting in the election. At the same time if he omits to vote on the two constitutional amendments which will make possible, under limitations, gifts by will to church orphanages, hospitals, cemeteries and colleges, he is actually counted as voting against them. Therefore not to vote is to vote against.

Most Mississippi voters want to be fair. The great majority do not know the law and, as stated, when they find on the ballot amendments to the constitution about which they are not informed the average voter thinks he is doing the fair thing by not voting on the amendments. He is willing for the question to be decided by those voting for and against the amendments, but his failure to vote is counted as a vote against the amendments. His effort to be fair has actually made him a partisan against the amendments.

Every voter should inform himself as to the two Mortmain amendments which will be on the ballot November 7th and vote his convictions.

In our opinion the amendments should be approved.

—BR—

Poplarville: Oct. 9. The Poplarville Baptist Church is having a fall meeting this week and next with Rev. T. C. Pennell, pastor of the Ingleside Baptist Church of Shreveport, La., doing the preaching. The music is in charge of Mr. Ross Marshall, a fine young deacon of the local church and director of the choir. Pray for us.—L. E. Green.

—BR—

They were discussing a silver butter dish, which they hoped to send to newly married friends.

"Oh!" said the husband, preoccupied with his paper and coffee, "just the usual dope, I suppose; anything you like."

A few moments' thought followed, and then she handed him the card. It was inscribed, "For butter—or worse."

PELAHATCHIE

—o—
God has a plan for financing His work here in the world. We have tried many plans that were not His and we have many evidences of their failure. When we try other plans many will say that they cannot pledge to do anything for the Lord's work, and in some instances they cannot pledge any definite amount.

Let us look at God's plan. God asks that we bring our tithes and offerings into the storehouse. The tithes means the first tenth out of all the increase in material things that God blesses us with. The offering is that we give over and above the tithe. The beauty of this plan is that every one can follow it. Some one may say that they do not have any income. If that be true you can still tithe. If you receive nothing you owe nothing.

Last Sunday we opened our tithing program here in Pelahatchie, and twenty-five members said, I will give the Lord a tithe of all that He blesses me with. This is going to be our plan for financing our church and we have the promise of God to bless His plan.

If you are a member of this church and have not signed up to tithe be sure and do so when in church next Sunday.

E. N. Patterson, Pastor.

SUBSCRIBE TO THE BAPTIST RECORD

To Ease Women's Pain: "Build-Up"

Do you suffer periodically from headaches, nervousness, irritability, restlessness or cramp-like pains? If so, here's good news! These may be symptoms of functional dysmenorrhea, which is so often caused by undernourishment. By improving the appetite, digestion, assimilation, through the proper use of CARDUI, women by thousands find they are able to build strength, energy, and nerve-force. Thus periodical pain is relieved for many users of CARDUI. By taking it just before and during "the time," women by thousands report that CARDUI also helps to allay the pain and discomfort of the period.

To relieve CONSTIPATION



Take one or two tablets of Ex-Lax before retiring. It tastes just like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take! In the morning you have an easy, comfortable bowel movement. Ex-Lax works gently, without strain or discomfort. Except for the pleasant relief you enjoy, you scarcely realize you have taken a laxative. Available at all drug stores in economical 10¢ and 25¢ boxes.

EX-LAX The Original Chocolate Laxative

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Most girls and boys have a special chum or pal whom they think of as their "best friend." It really is a joy to have a friend who can be entirely depended upon, whose sincerity and truth are perfectly reliable, whose love never fails, and who is constantly with us to prove his friendship. To find a friend with these qualities seems too much to ask, but there is such a One whom Solomon describes as "a friend that sticketh closer than a brother," who is ready to be the best friend of every one of us. Of course, I'm talking about Jesus. He wants to be our friend. He, Himself, tells us how we may be His friends, for He says "Ye are my friends if ye do whatsoever I command you." When we love Him and trust Him as Savior, when we love our neighbor as ourselves, when we do what we can to let the whole world know about the Savior, then we are keeping His commandments and are accepting the wonderful friendship which He offers us. Abraham, you know, was called the friend of God. He went walking with God one day, he talked to God, and he listened to God talking to him. Jesus wants to be our friend too, and will be our friend if we will only let Him.

Now we are going to do something that so far as I know has never been done in the Children's Circle since there has been a Children's Circle in the Baptist Record. We are going to have a poetry contest. There are to be two classes in this contest, the first class is to be composed of all those up to and including ten years of age; the second class is to be composed of those over ten years of age. The general subject of all the poems is Thanksgiving. I mean by that they are to be in some way about Thanksgiving. You can choose your own subject so long as it is related to Thanksgiving. For instance, you may use "Thanksgiving at Grandma's House" for your subject, or "Saying Thank You to God" or "I'm Thankful" or anything else you choose, just so it is about Thanksgiving. The contest begins immediately—as soon as you read this—and it closes with Thanksgiving Day. Now, I'm not promising to publish all the poems which we receive, for we may not have room, but we do want to publish the best ones. Of course, all poems are to be original—that is, written by the ones who send them. Certainly, some older member of the family may check up on the spelling and possibly suggest a word here or there, but it is to be really your work, not somebody else's. These will be judged on (1) merit as poetry, (2) originality of thought, and (3) neatness in appearance. The name, address and age of the contestant should be sent with the poem. Won't you get to work immediately on your poem, for you might win one of these nice prizes. I hope you'll enter into this, and will have some lovely little poems about Thanksgiving. Won't you?

I couldn't think of closing this letter without reminding you again of the two special causes to which we contribute—the orphanage and our scholarship at the Baptist Bible Institute. Now that we have Miss Annie Laurie McLellan there as our student, we should be particularly interested and eager to help. Won't you remember your offering when you write?

With love,
Mrs. Frances Steele

BIBLE STUDY

Paul at Ephesus

Read Acts 19:1-20

After Paul left Corinth, he went to Ephesus, staying there for about three years preaching the gospel until all the people in that part of Asia, both Jews and Gentiles, heard it. God gave him power to do wonderful miracles, so that handkerchiefs, or aprons, which he had touched, when taken to those who were sick or had evil spirits, made them well.

There were certain idle Jews, who wandered from place to place and pretended that they could cast out evil spirits also. They spoke to the evil spirits as Paul did, saying "I command you, in Jesus' name, to come out." There were seven brothers, the sons of a priest who did this; but the evil spirit answered them "Jesus I know and Paul I know, but who are you?" And the man in whom the evil spirit was jumped on them and beat them so that they ran out of the house wounded and with their clothes torn off them. All the people heard of it and many who had been wicked came to Paul confessing their sins. Many who had deceived the people pretending to work magic, brought the books which taught about such things and burned them where all the people could see. When they counted up the value of the books, they found it to be fifty thousand pieces of silver, probably about 30 thousand dollars in our money. Yet the men to whom they belonged were willing to destroy them rather than continue to use them in doing what they knew was displeasing to God.

—
Lorman, Miss.,
Oct. 9, 1939.

Dear Mrs. Steele:

At last I will write you a few lines to let you know I have not forgotten you and the Children's Circle. I still read it every week and enjoy it so much. I am going to school now. I am eight years old and in the third grade. My aunt Sarah Virginia Clanton, stays with us. She will graduate this term. I think her class ring is pretty. She will be seventeen years old next month. I hope I can graduate that young and get a pretty class ring. I am studying hard. I have always made A's and B's on my report card.

We go to Sunday school, B. Y. P. U. and church. My brother is 11 years old. I am mother and daddy's baby. I have blonde hair, blue eyes, and weigh 59 pounds. I like to sing. When I get ten years old I am going to take piano lessons, and get a big piano. I have a little one. Brother wants a guitar. I think he will take music soon, too. I hope Santa Claus will bring his guitar. I am sending five cents for the little orphan children. I think of them often. They don't have a mother and daddy like I have to love them. I hope you can print mine and brother's letters. We want to surprise daddy and mother.

Just,
Bessie Marie Sullivan.

Bessie Marie, you don't mention the kodak picture which you enclose. I am proud of it and wish the other members of the circle could see it too. If you learn to play the piano, and Normie the guitar, you can have lots of good times together. Then, maybe you can both sing too. Thanks for this gift.—F.L.S.

—
Crystal Springs, Miss.,
October 6, 1939.

Dear Mrs. Steele;
This is my first time to write to the Children's Circle. I have been

thinking about writing a long time. My daddy has been taking the Baptist Record for many years. I am ten years old and am in the fifth grade. Miss Agnew is my teacher. I like her very much. I go to Sunday school and stay for church as much as I can. Our pastor is Bro. Pierce. I joined the G. A. a year ago. Enclosed you will find five cents for the Orphans Home. I have one baby brother who is three years old. His name is Marion. We have many fine times together. I hope this won't be my last time to write, and I hope I can put more money next time.

With love,
Ora Faye Malone.

Ora Faye, we thank you for your gift for the orphans. We are glad to have you join the circle. Won't you read my letter and take part in the Thanksgiving poem contest? You'll be in the first class of the ten year olds and under. Natille Pierce might enter it too if you mentioned it to her. She's a member of our circle.—F.L.S.

—
Corinth, Miss.,
Oct. 9, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl nine years old. I go to school. I am in the fourth grade. I read the Children's Circle every week. I have two brothers and sisters.

With love,
Virginia Fore.

Virginia, you must be sure to write your little poem on Thanksgiving and send it in on our contest. We welcome you to our circle and want you to take part in all our activities.—F.L.S.

—
Lorman, Miss.,
Oct. 9, 1939.

Dear Mrs. Steele:

Here I am again! I see such a few writing to the circle, I decided to write again. I am in school again and have the same teacher, Miss Bush. I like her lots, and am getting along fine in school, she says. Mrs. Alsworth is one of my teachers too. She teaches my arithmetic and I like that book best of all. I have been going to church and Sunday school and B. Y. P. U. every Sunday for a long time at the Baptist church at Lorman. The pastor, brother Todd, has resigned. I sure liked him very much.

I had a good time during summer vacation. I visited lots. I spent a week in Vicksburg with my uncles and aunts. I had a big time. I also spent two weeks at my grandmother's and grandpa's. I enjoyed riding the horses there. I attended revivals this summer too. I went to Vicksburg one Sunday afternoon since school started. We stopped at Port Gibson a while. Our county fair will be the seventeenth to the nineteenth. School day is the eighteenth. I wonder if you remember my writing in the spring to the circle. This is my second letter.

I am eleven years old, am large for my age, have brown hair, blue eyes, fair complexion, weigh seventy-three pounds, and am four feet, one inch tall. I exchange letters with a cousin of mine who lives in Louisiana. He is my size. We used to live over there and we played together. He is a Baptist and president of the B. Y. P. U. of his church.

Love to you and circle everybody. I'd like to get letters from the boys and girls of the circle, so write to

Normie L. Sullivan, Jr.
Lorman, Miss.

Now Normie, you certainly do make us feel good when you care enough about the Children's Circle to write because some of our other friends are neglecting to write. That makes us think that you really do care something about the circle. Thank you. We are just as glad to have this interesting letter from you as we were the first. Won't you and Bessie Marie enter our poetry contest that I tell about in my letter to the circle? I hope you will.—F. L. S.

Clinton, Miss.,
Oct. 11, 1939.

Dear Mrs. Steele;

I am in the fourth grade. I am enjoying school as I usually do. I am chorister in G. A. Edith Patterson is secretary. I am secretary in Sunday school. I am nine years old and in the fourth grade. I think it is fun to be secretary. Miss A. Peebles is my teacher. There are 43 pupils in the fourth grade.

We went to the coast this summer. Edith Patterson stayed in front of us. In school I am on the fourth row, second person in the row. My playmates are Dixie Nelle Poole, Jonelle Green, and we have the best time in the world.

Love,
Jean Goodrich.

Jean, we know now just how to find you if we went to your school looking for you. You never did tell us about that North Carolina trip, but I know it was all right. Thanks for this nice letter.—F.L.S.

—
Clinton, Miss.,
Oct. 11, 1939.

Dear Mrs. Steele;

This is my first time to write to you but I had been hoping to write you before, only I didn't know where to send it. I am ten years old (almost eleven) and in the 6th grade. Miss J. Goodwin is my teacher. There are 48 pupils in the sixth grade. I am the secretary of my Sunday school and G. A.'s. I think that it is great fun. We went to the coast this summer the same time that the Goodrichs did and Rosie, Jean, and myself had a swell time.

Love,
Edith Patterson.

Edith, we are glad to add you to our list of members. Don't wait so long to write next time.—F.L.S.

—
Luther J. Holcomb, Nashville, Tennessee, has just closed a special series of services with the First Baptist Church, Raleigh, North Carolina. There were 41 additions to the church. Dr. S. L. Stealey is the pastor.

—
A story is told of a young Polish girl in a New York school who was asked to write the difference between an educated man and an intelligent man. She summed it up thus: "An educated man gets his things from someone else; an intelligent man works his own thinks."

—
Willie: "Pa, what's a garden plot?"

Pa: "The bugs and worms planning to eat your stuff up."

Many say we cannot know WHEN THE RAPTURE WILL OCCUR
But God's Word says we can. This and all other known points relating to the time of the Abomination, Rapture and Tribulation made clear and convincing in a little booklet by Layman Lowry, on THE THREE GREAT MIDWEEK EVENTS. Price 10¢ each, postpaid. Address the CHRISTIAN LAYMEN'S LEAGUE Box 245 Denver, Colo.

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ASSOCIATE SECRETARY
JACKSON, MISS.

Vicksburg Has Enlargement Campaign

The First Church and Bowmar Avenue Church, Vicksburg, had a simultaneous Baptist Training Union Enlargement Campaign, Mrs. Nat Tracy of Ruleville, Miss Lois Mae Chapman of Utica, Mr. Hugh Brown of Pontotoc, and Auber J. Wilds and Lucy Carleton Wilds, State Training Union workers. A fine spirit prevailed throughout the week with the attendance at Bowmar Avenue exceeding their enrollment in their Training Union. New unions were organized in each church. In First Church three Junior, two Intermediate, two Senior and one B. A. U. were organized, giving them, with the three Story Hours proposed eighteen unit organizations as follows: three Story Hours, three Juniors, three Intermediates, four Seniors, and five B. A. U.'s. A report from the week's work is that already there seems a need for a sixth B. A. U. and that all other unions are full with little room to grow. On Sunday night the first of October, First Church had 222 in attendance. Bowmar Avenue also had an enlarged attendance.

—o—

Hamilton In Benton Has Its First Union

According to Pastor A. B. Jones Hamilton church in Benton County has its first Training Union. They organized a few weeks ago with a Senior Union of 24 members, an Intermediate Union with 12 members and a Junior Union with 12 members. Miss Jeannette Weatherly was elected Director, James M. Whitehorn associate director, and Mrs. Lila Smith McKee, secretary. Congratulations Hamilton, and may this union prove a great blessing to the church and community.

—o—

The new leaders of each department of the Training Union at Myrtle are as follows: Story Hour, Mrs. Elmo Simmons; Junior, Mrs. C. G. Collins; Intermediate, B. W. Sanders; Senior, J. B. Henderson; B. A. U. John Miller. Miss Clara Mae Bateman, General Director, reports this new set up and their report for last quarter shows that splendid work is being done in each union.

—o—

We are glad to report a new union at County Line church, Tippah County, Mr. Dewey Jackson was elected director. We are grateful to Mrs. G. G. Powell for this report.

—o—

Miss Mildred Hancock of Crosby reports a newly organized Story Hour for their church. This means that mothers and fathers with these smaller children can now attend the Training Union and take part as either leaders or members of the B. A. U.

—o—

The meeting of the Union County Associational B. T. U. was reported to have been the best they have had in a long time. In addition to other interesting features of the program, Dr. Tyler of Blue Mountain brought a splendid message. The Myrtle church won the attendance banner.

—o—

Miss Edna Earl Todd has been elected director of the Ellisville Training Union. She takes her work seriously and asks for copies of standards saying that she hopes to lead all unions to adopt their standard as a working plan and hopes to report some A-1 unions each quarter. They have three senior unions, one Intermediate and one Junior union.

—o—

Lumberton has elected Mr. C. E. Straham as director of their Training Union. He writes that they are off to a good start on the new year. Lumberton is one of our good south Mississippi towns with a good north Mississippi pastor. Brother Reedy their pastor hails from Aberdeen, and came to this good church via

the Baptist Bible Institute in New Orleans.

—o—

Anchor church in Lafayette County enlarges their work by adding an Intermediate Union with Mrs. Florence Anderson as leader and a Story Hour with Mary Hendrix as leader. Recently they observed study course week with Mr. Kermit R. Cofer, attorney of Water Valley teaching the course. Anchor is a new church, just a few years old, but started off with a good educational program including a Sunday school and B. Y. P. U.

—BR—

STATE B. T. U. WORKERS VISIT STUDENTS AT M. W. C.

—o—

On Monday afternoon and evening October 9, the students of Mississippi Woman's College were fortunate in having with them Miss Lucy Carleton Wilds, associate secretary of the State B. T. U. Miss Wilds introduced to the students Miss Elaine Coleman, representative of the Southern Baptist Training Union.

The presidents of each of the college unions and their officers, together with Polly Love, B. S. U. president, and the student secretary, Miss Ora Lee Wells, met with Miss Wilds and Miss Coleman in the student center. These specialists engaged in formulating plans for more enjoyable and interesting programs and other such problems that the college unions have faced.

After supper, Miss Coleman spoke at the vesper service held at the lily pool. She spoke on "The Great I Am," bringing out a very vital and inspiring thought that whatever we desire that God shall be to us can be supplied after the words "I Am." Surely every student received a blessing from her message.

The evening conference was held in Immanuel Baptist Church with the members of the entire B. T. U. attending. A short devotional was given by the pastor, Rev. W. W. Grafton. Further suggestions and plans were presented by Miss Coleman.

Surely with the new ideas and ideals gained from the visit of these workers, the B. T. U. of Mississippi Woman's College will continue to grow as it has under the guidance of this year's director.

Cleo White—B.S.U. Reporter

—BR—

WOMAN'S COLLEGE B. T. U. One Hundred Percent of Baptist Students Enrolled

—o—

A deeply felt spiritual interest is being manifested in the B. T. U. work at Mississippi Woman's College during the current year. The enlistment plans used have proved to be very successful in that one hundred percent of the Baptist girls are now enrolled in B. T. U. work. Many girls of other denominations are enrolled and cooperating.

Each president of the several unions is very efficiently leading the members in one of the greatest B. T. U. programs that M. W. C. has ever known. They, in turn, are cooperating in every way with our newly elected director, Miss Myrtis Foster, of Jackson, Miss.

Cleo White, B.S.U. Reporter

S. S. ATTENDANCE, OCT. 15	15
Jackson, First Church	1015
Jackson, Calvary Church	941
Jackson, Northside Church	154
Jackson, Griffith Church	647
Jackson, Davis Church	211
Clinton Church	336
Van Winkle Church	96
Newton Church	247
New Albany Church	388
West Laurel Church	517
Meridian, 15th Ave. Church	363
Columbus, First Church	600
Immanuel Church	169
Bethlehem (Jones County)	105
Morton (Springfield)	152
Pace Church	72
Meridian, Southside Church	51
Crystal Springs Church	322
Glenfield (Union County)	89

—o—

B. T. U. ATTENDANCE

Eden Church	34
Jackson, First Church	269
Jackson, Calvary Church	165
Jackson, Northside Church	63
Jackson, Griffith Church	339
Jackson, Davis Church	142
Van Winkle Church	61
Newton Church	126
New Albany Church	96
West Laurel Church	271
Meridian, 15th Ave. Church	95
Immanuel Church	110
Bethlehem (Jones Co.)	69
Morton (Springfield)	46
Pace Church	63
Crystal Springs Church	131
Glenfield (Union County)	95

—BR—

Professor Chester Swor was last week in a meeting in Olivet Church, Oklahoma City.

Newton: Our church observed Layman's Day yesterday. An all night choir under direction of J. T. Smith, with A. Q. Denson, Jr., furnished the music. A cornet quintette, Wayne Shoemaker, Ried Smith, Joe Baker, and J. S. Burns gave a special number. The speakers were: S. T. Roebuck, "The Value of the Church to Community"; O. N. Darby, "Educational Program of the Church"; Carl White, "Men and Church Attendance"; W. W. James, "Men and Church Finances." The house was crowded for the service. One addition by letter, and two baptized. Last week we had one of our best Sunday school study courses in "From Bethlehem to Olivet."—R. A. Morris, Pastor.

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**WHY CHRISTIANS SHOULD
NOT DANCE**
By T. A. J. Beasley

We do not say that no Christian does dance, but we do say that no Christian should dance.

1. Because the Bible, in the principles it lays down, opposes dancing. Dancing is a worldly amusement.—Rom. 12:2 and I John 2:15-17. Dancing is always connected with evil.—I Thes. 5:22. Do Christians have any doubts about the propriety of dancing?—Rom. 14:28. Dancing is mixing with the world.—II Cor. 6:12. This should settle the question with all honest Christians.

2. Because of the disreputable history of the dance. The path of the dance is a slimy trail back through disreputable quarters among half civilized people to the very heart of savagery. The modern dance originated in the beer gardens of Germany among disreputable men and dissolute women. A man named Gault, a French dancing master, originated the waltz in 1627. In an attempt to ruin his own sister, he strangled her to death, for which he was beheaded in 1632. Waltz and one-step, or Round Dance, are the most popular. Why? For the answer, see James 1:14-15. The dance hall is the nursery of the divorce courts, the training-ship of prostitution, and the graduation school of infamy. No decent person should patronize it.

3. Because of the origin of most modern dances. Many of them originate in the lowest places of this earth—among prostitute negroes. Look at some of their vulgar, suggestive names: "The Shimmy," "The Jelly Roll," "The Camel Walk," "The Chicken Scratch," "The Grizzly Bear," "The Bunny Hug." How can anything bearing such names be anything but degrading? Mr. Dancer, you are putting yourself on a level with the scum of the earth. When you come in late from the dance you may well lay your head upon your pillow and say, "We lie down in our shame and our confusion covereth us; for we have sinned against the Lord our God."—Jer. 3:25.

4. Because the dance has ruined millions of lives. T. A. Falkner, ex-dancing master and an authority on the subject, says: "Eighty per cent of the denizens of the underworld once belonged to churches which permitted dancing. There are 800,000 fallen women in houses of correction in the United States today. The Chicago Vice Commission says that 75 per cent of them, or 600,000, attribute their downfall to the dance. The average life of a fallen woman is five years. This means there must be 128,000 recruits of women for the underworld every year. Mother, will your daughter be one of these? Remember, God does not have two standards. There are as many fallen men as women. These statistics give only those we know about. Think of the millions of fallen ones in so-called respectable society, and even in our churches today. Both preachers and laymen who harbor this sin are guilty."—Jer. 5:30-31.

5. Because of the degreded form of the modern dance. Any dance of

today permits of familiarity between the sexes that is indecent. Such familiarity would not be tolerated otherwise. Such familiarity breeds lust which leads to the sins of adultery and fornication so prevalent among modern dancers. Please read I Cor. 15:33; Prov. 14:12 and 6:22. Father, mother, are you by example and permission thus leading your child to destruction? Read Eph. 6:4. Well did Sam Jones say, "Dancing is hugging set to music."

6. Because the dance ruins one's influence for good. The dancing church member is always open to reproach, and never fails to bring down upon his own head, and upon his own church the censure of good people.—Rom. 14:22. "Happy is he that condemneth not himself in that thing which he alloweth."—Psalm 137:5-6.

7. Because one cannot take Christ with him when he goes to a dance. Who would dare pray just before entering the dance, "Lord Jesus, be with me this evening. Let thy blessings rest upon this in which I am about to engage." Brother, how would you like for Christ to call for your soul and find you in the dance hall in indecent contact with some other man's wife or daughter? Sister, how would you like for Christ to come and find you in a dancing hall in the embrace of some other woman's husband or son? Read Phil. 4:8.

8. Because the dance robs Christ of one's affections.—Col. 3:1-2. A young girl was ruined at a dance and died in a house of prostitution. She had a society mother, an empty-souled Sunday school superintendent, a white slave dancing master, was a member of a church such as described in Rev. 3:14-17, and had a cowardly pastor who winked at dancing. This is a true story. The worldly church and the cowardly pastor were the most guilty of all. Can a place where danger and death constantly lurk be a fit place for any decent person?—Mark 12:30-31.

9. Because the best people, the most spiritually minded people, both preachers and laymen, in all denominations condemn it. C. P. J. Mooney once wrote editorially in The Commercial Appeal concerning a dance hall in Memphis, "Why not let the police put a sign of letters in red fire across the front reading this: 'This place is the beginning of the journey of lost souls.'" Reader, if I were you, I would line up on the side of all the best of earth. Read Ex. 32 and especially verse 26.

10. Because of the basis of the dance's appeal. It does not appeal to anything except the lowest elements in one's makeup. It is the favorite amusement among the characterless and the depraved, and in the lowest places on earth. Read Gal. 6:7-8, and remember this passage is to the Christian: Are you sowing to the flesh? Then look out; trouble is ahead for you.

11. Because one who persists in the dance proves that he is unsaved. Read Gal. 5:22-24 and Rom. 8:9. Hence the dancer cannot inherit the Kingdom of God.—5:21 "...revellings and such like . . . they which do such things shall not inherit the Kingdom of God." Revellings,

whose name alone shall peace ever come to the world. It offers, finally, fellowship that anticipates the joys of the heavenly home. In all our discords and strife and difficulties and problems, we yearn for the peace and the quiet and the happiness and the joy of the Father's House. The fellowship of my church anticipates that and offers such fellowship to me.

The Master invented the phrase "my church." He meant it to be personal. I want to say three things about my church.

First, my church is not a religious society or club. It is not a man-made institution. It is not subject to the whims or even to the courtesies of men. My church is not a thing that I can slip around and move around and merge around and combine with this, that, and the other. I will go with you anywhere on any good errand, and cooperate with you individually in any good work you are interested in, but when you ask me to take liberties with my church, that is something I have no authority to do. God keep me true to my church.

Second, my church is the divine institution, the only institution that Jesus ever established. Since my Master has given such significance to this particular institution, I, his servant, ought to take account of my church, the divine institution founded by Jesus, redeemed by his blood, commissioned by him for a very definite task and service. It is not for me to take liberties with the commission that Jesus has given my church.

My church is the custodian of some very definite treasures. It is the custodian of the Book, God's Word. But for my church, the Bible with all its treasures would have passed and the interpretation and application of its truths in all of their simplicity would have been lost in confusion and complexity. My church is the custodian of the faith. Pronouncements made by my church, in fellowship and association assembled, give to all of us clear and concise statements of the faith of the Book, as well as the faith of our fathers.

My church is the energizer of all the institutions for the comfort and happiness of humanity. I dare you to find one that contributes to either the comfort or the happiness of human beings anywhere that hasn't been energized by the church that Jesus founded—my church!

My church is the defender of men's souls against all tyrannies of all forms anywhere. Of course, you and I think little about that in this great land of ours. Possibly we would be more worthy Americans if we gave more heed to it.

Third, my church offers the emancipation of the individual, from sin and from selfishness. Take those two things out of human life and you have solved every problem that attacks us today. It offers compassion and brotherhood instead of greed and class struggle. I don't know any other organization that offers brotherhood. It offers life and light to all men everywhere. No matter what your color is, no matter what your race is, no matter what your background is, no matter what your heritage, my church offers life and light, needed by the last man wherever he is. It offers peace to the world. Yes, in the name of the Prince of Peace, through

according to all scholars, means "music accompanied with dancing." God pity the dancer.

MY CHURCH
John L. Hill

whose name alone shall peace ever come to the world. It offers, finally, fellowship that anticipates the joys of the heavenly home. In all our discords and strife and difficulties and problems, we yearn for the peace and the quiet and the happiness and the joy of the Father's House. The fellowship of my church anticipates that and offers such fellowship to me.

I think the best I can do in this crucial hour is to stand by my church.

—BR—

Membership in the church at the college center is recommended by the Baptist Student Union.

The thirteenth session of Dodd College at Shreveport, Louisiana, opened with an increase in enrollment of over fifty per cent. The trustees of the college voted at the semi-annual board meeting to continue the campaign for erection of buildings. The student body is composed of students from Louisiana, Arkansas, Texas, Tennessee, Arizona and Mississippi. Over twenty per cent of the junior class were valedictorians of their high school graduating classes.

—BR—

Teacher—Willie, you know that that you mustn't laugh in the schoolroom.

Willie—I know ma'am. I was only smiling and the smile burst.

Nervous, Weak, Ankles Swollen?

Much nervousness is caused by an excess of acids and poisons due to non-organic and non-systemic Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains and Dizziness. In many such cases the diuretic action of the Doctor's prescription **Cystex** helps the Kidneys clean out Excess Acids. This plus the palliative work of **Cystex** may easily make you feel like a new person in just a few days. Try **Cystex** under the guarantee of money back unless completely satisfied. **Cystex** costs only 3c a dose at druggists and the guarantee protects you.

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The following elected to direct the W. M. U. of the Church, Vicksburg, beginning October President, Mrs. Oren Russell. Program Vice Swan Haworth. Young People's Bishop. Recording Sec. Campbell. Corresponding P. Jersey. Treasurer, M. Stewardship par Roberts. Literature Ch. Metz, Sr. Mission Stud. C. Knox. Personal Ser. Edward Settoo. Flower Comm. J. T. Mincey. Registration man, Mrs. M. Chairman B. Mrs. C. E. T. Chairman L. tee, Mrs. A. E. Margaret F. L. C. Knox. Chairman H. Five Thousand St. John. Hostess C. Mesdames I. Rogers. Chairman V. Mrs. D. Swan Circle Ch. Metz, Jr., M. P. H. Irwin, J. T. Pullen, H. L. Leisur Mrs. C. T. C. well. Young Wo selors: Mesdames and Guy Ar Royal An M. W. Dread Girls Aux F. C. DeBo Bennett. Sunbeam Lee.

THE FREN

The vision in the field in one which worker in once he contact with it.

Saturday of our stu Bible Insti Beach in the Parish. It the shore of one—a place that it w suitable su were to pring the w later. On ful new through the fine studi tical Activ Baptist B for a bri lakeside t

VICKSBURG, FIRST

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The following officers have been elected to direct the activities of the W. M. U. of the First Baptist Church, Vicksburg, Mississippi, beginning October 1:

President, Mrs. B. F. Marx.
Membership Vice President, Mrs. Oren Russell.

Program Vice President, Mrs. D. Swan Haworth.

Young People's Director, Mrs. R. B. Bishop.

Recording Secretary, Mrs. C. N. Campbell.

Corresponding Secretary, Mrs. A. P. Jersey.

Treasurer, Mrs. Geo. Rogers.
Stewardship Chairman, Mrs. Edgar Roberts.

Literature Chairman, Mrs. G. W. Metz, Sr.

Mission Study Chairman, Mrs. L. C. Knox.

Personal Service Chairman, Mrs. Edward Settoon.

Flower Committee Chairman, Mrs. J. T. Mincey.

Registration Committee Chairman, Mrs. M. W. Dreaden.

Chairman Baptismal Committee, Mrs. C. E. Trevillion.

Chairman Lord's Supper Committee, Mrs. A. E. Knapp.

Margaret Fund Chairman, Mrs. L. C. Knox.

Chairman Hundred Thousand and Five Thousand Clubs, Mrs. A. E. St. John.

Hostess Committee Chairmen, Mesdames I. C. Knox and George Rogers.

Chairman Year Book Committee, Mrs. D. Swan Haworth.

Circle Chairmen: Mrs. C. W. Metz, Jr., Mrs. O. S. Sanders, Mrs. P. H. Irwin, Mrs. R. L. Redell, Mrs. J. T. Pullen, Mrs. J. D. Pond, Mrs. H. L. Leisure, Mrs. Leo Pinkston, Mrs. C. T. Carley, Mrs. N. L. Whitwell.

Young Women's Auxiliary Counselors: Mesdames M. W. Dreaden and Guy Arbuthnot.

Royal Ambassador Counselors: M. W. Dreaden and Stuart Ward.

Girls Auxiliary Counselors: Mrs. F. C. DeBoe and Miss Mary V. Bennett.

Sunbeam Counselor: Mrs. Claude Lee.

—BR—

THE FRENCH FIELD—SHELL BEACH

—o—

The vision of the possibilities of the field in Southern Louisiana is one which thrills the soul of the worker in a manner indescribable, once he comes into intimate contact with it.

Saturday, a week ago, a group of our students from the Baptist Bible Institute went down to Shell Beach in the heart of San Bernard Parish. It is a village located on the shore of the beautiful lake Borgne—a place so beautiful by nature that it will some day become a suitable summer resort. There we were to prepare the way for opening the work of the Kingdom a week later. On arrival in our beautiful new bus, purchased last year through the earnest efforts of a fine student committee of the Practical Activities Department of the Baptist Bible Institute, we paused for a brief season of prayer at the lakeside to ask for the special di-

rection of the Holy Spirit and then, after an enjoyable lunch, (for it was mid-day) we selected some 8 of the more experienced young men of the party and went forth to investigate, through such contacts as the Lord should send to us, the possibilities for opening the work. One of our new Italian students met up with an Italian resident and interested him in conversation at once in his mother tongue—an effective approach always—leaving, of course a copy of a gospel and a tract on the plan of salvation in his hands and a Christian message in his heart. This is the hand to hand method which is most effective in any mission field and must always be one of the main methods of Kingdom work anywhere. Brother Welch Green, who has been working for some time in the Delta section and knows the ropes, went with me to investigate further up the street and soon found one Protestant family and later knew about two others who proved to be Baptists rather than Protestants. I learned from the Methodist lady that the most prominent family in the town perhaps were Italians, and was told that the husband was a fisherman and that the wife owned a grocery. We made a bee line for this place and sought out the lady who was said to be the more prominent member of the grocery establishment. She was a substantial-looking person who received us cordially, opened up her heart and told us she would be glad to let the people know we were coming to have a religious service a week later. She suggested that Saturday afternoon would be the best time for the services, since the fishermen would be away on Sunday fishing but would be at home on Saturday. She revealed the fact that she was a Catholic (which we told her we knew already) and the conversation naturally drifted toward the Gospel and the "Savior of us all" without any antagonistic comments but with the uncompromising claims of the Divine Son on our complete loyalty. She seemed moved by some mighty power, opened up her heart Lydia-like, and volunteered to let us use a house, which she owned up the street and which she said was vacant. It proved to be a dance-hall, used for that purpose on Saturday nights, and now to be used on Sunday, free of charge, as a voluntary contribution of this good woman, for religious purposes.

Two days ago (Saturday following) another group of students returned to definitely open the work with the first religious service. The key to the house was handed to me by our Italian friend whose husband I had met a few moments before at his fisherboat and to whom I had given a Gospel of John with the simple explanation that it had been declared by great writers to be the "greatest book ever written." He was kindly disposed and accepted it graciously.

The house, which is well screened and has some chairs and benches in it, is well located for the work. Its gracious offer was repeated. The first service, we held in the open air under some shade trees in a beautiful place. After a sermon on "Christ Invites You to Rest," Matt. 11:28, in the presence of a nice

group composed mostly of women and children, personal work by the workers found three Baptist families and arrangements were completed and announcement made for the Sunday school to be opened yesterday by brother Meadows, who has already had the experience of a year in the Institute and practical training of the department. He has a car and can drive down every Sunday and carry on and build up to a substantial footing this work at an early date. He will have three neighboring villages and the Stringtown up and down the bayou as his field in the heart of the St. Bernard Parish. The reader of these lines will kindly offer up a prayer for him and others who will go down with him every Sunday to open up this important work "on the faith basis." The God who fed Elijah through the ravens will send the money for this brother, who has a family, which must live while he carries on this important work. Will you not pray for him and for those who help him and that the heart of our Lydia-like friend may be an open door for Christ to enter Shell Beach once and for all time?

—J. W. Shepard

—BR—

AMORY, MISS.

—o—

The Week of Prayer for State Missions was observed by the entire church in Amory; the pastor, Rev. J. F. Measells, presided at the three sessions. Attendance was good, and a larger offering than usual was taken.

On Monday night the Junior department of the Sunday school formed the choir; the Royal Ambassadors served as ushers. Three brief talks were given: Enlistment, by W. R. Smith, deacon; B. T. U., by Hudson Anthony; W. M. U. Aims, Mrs. J. M. Bentley. Sermon on Prayer by Rev. Zeltra Stevens, pastor Bigbee Baptist Church. Cornet duet by Claude McMillan, band director, and J. O. Prude, Jr. Song, choir. Miss Myrtle Earl, pianist.

Tuesday night: Our Debt to the State Mission Board, Rev. J. F. Measells. The Cooperative Program, Prof. Charles Lewis, principal of the Grammar School. The Baptist Hospital in Jackson, C. M. Davis, deacon. Song by Messrs. Sullivan, Burdine, and Anthony. Welcome by

little Emily Ann Bloodworth, president Sunbeam Band. Choir filled by men of the church. Offering taken by Junior Girls' Auxiliary.

Wednesday night: Frances Traylor Y. W. A. filled the choir. Special song, Mrs. Charles Pickle, Miss Margaret Greene. Indians in Mississippi, Elbert Chapman. Work in Our State Among the Negroes, by member W. M. S. Chinese Mission in the Delta, Mrs. Jane Camp. Our Orphanage, Mr. Measells.

Our church is in good condition, every department of work being well kept up, with frequent additions of membership by both baptism and letter.

—BR—

The sad news came by postal.

"Dear Ma and Pa," wrote he,
"I've tried out for the football
team,
And they've made an end of
me!"

GIRL TO WOMANHOOD

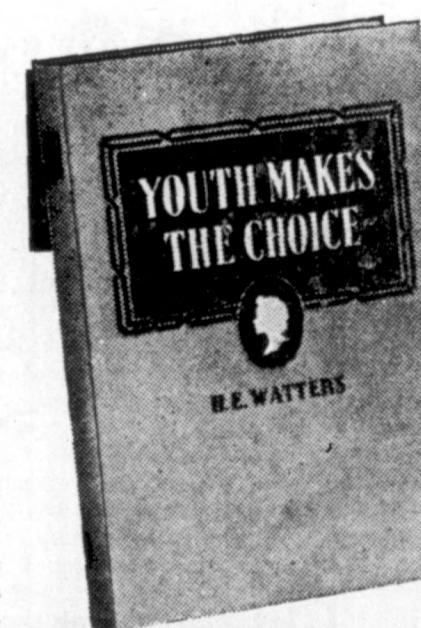
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PROGRESS OF THE

The dots on this map represent the churches that are participating in conjunction with their pastors. Every church and every pastor should cooperate in this plan, which is the flowering of all previous plans.

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